Ody 1792 Gono: Cas: Coll: Alum: 1738.

FLOVVERS

or eloquent phrases of

THE LATINE SPEACH,

gathered out of all the sixe

Comœdies of Terence:

Whereof those of the first three were selected by Nicolas Vdall.

And those of the latter three, nowe to them annexed by *Iohn Higgins.*

Very profitable and necessarie for the expedite knowledge of the Latine tongue.

Sam: Prime.

Imprinted at London by Thomas Marhe.

Anno. 1575.

Cum Priuilegio.

Nicolai Vdalli carmen

ENDECASYLLABVM

ad libellum suum.

SI certum est tibi pertinax libelle,
In multas hominum manus venire,
Doctorumq; libet subire nasum,
Sannas, verbera, iurgium, cachinnos:
Per me fit tibi liberum vagari.
I quocunq; voles tuo periclo,
Securus poteras domi latere,
Et mecum poteras manere tutus.
Nunc es publicus, haud meus libellus,
Nec possum tibi iam patrocinari,
Nec suffragia, gratiamq; vulgi,
Aut vitam, geniumq; polliceri.
Orbis sed tibi, multitudinisq;
Standum iudicio, vel est cadendum.

NICOLAVS VDALLVS SVAVISSIMO DISCIPULORUM SUORUM GREGI, SALUTEM PLURIMAM DICIT.

QUANQVAM INITIO quidē, vt ingenuè fatear, non mea voluntate ad hanc docendi prouinciam capessendā inductus, sed pertinacissimis eisdemq; importunissimis amicorum quorundam solicitationibus efflagitationibusque compulsus, partim, nescio quo meo fato protrusus videri poteram: nunc tamen, postquam egregia quorundam vestrûm indoles, luculentā sanè minimeq; dubitatam spem ostēdit, fore aliquando, vt ad insignem aliquam eruditionem euadatis, tantum abest, vt me instituti, cœptiq; pæniteat, vt nihil profecto hodiè prius habeam, aut antiquius. Quapropter quam sorte, nactus sum spartam, ornare (prout Græcorum prouerbium admonet) mihi proposui, planeq; constitutum habeo superis bene iuuantibus, in hanc gnauiter curam incumbere, insigniterq; in eo elaborare, vt vos ex immanissimis barbariei faucibus quamprimùm eripiam, atque ex tenebrosa abstrusaque inscitiæ caligine vindicem, ad politioris literaturæ puritatem, lucem, claritudinem. Nec dici mehercule

poteſt, quanto deſiderio flagrem, quantáq; quàm omnium qui literis ſunt dediti, tùm veſtris duntaxat honeſtis & rectis ſtudijs proficiendi cupiditate ardeam. Iam inde enim ab eo tempore, quo in meam vos ſcholam & diſciplinam recepi, parentis erga vos animum induiſſe me fateor, ſemperáque exiſtimaſſe, in eorundem me locum ſucceedere, à quibus traditi mihi ad inſtituendũ eſtis. Quod cum ita ſit, vt eſt, quam mihi rem gratam & iucundam, quàm porrò lætabilem & glorioſam putatis fore, ſi vos aliquando ad eas in diſciplina vires accreſcere & peruenire videro, vt exuperatis euictiſq; iſtis grammaticarum præceptionum, & rudimentorum difficultatibus, ac velut ſalebris, ad iucũdiſſimam, eandemq; multò vberrimi fructus latinorum autorum lectionem, ſtudium transferre valeatis. Ad hanc autem maturitatem cum animaduerterẽ, non alia demùm ratione peruenirí poſſe, niſi quis in promptu iam antè, & ad manum habeat bonam atque adeò diuitem latini ſermonis ſupellectilem, ſedulò equidem mihi faciundum putaui, ne vobis deeſſet, vnde ea potiſſimè facultas parari poſſit, & latini ſermonis copia, puritas, nitor, elegantia, nullo aut certè quamminimo negotio perdiſci. Scripſi itaque vobis ſuauiſſimi tyrunculi, quaſdã latinè loquendi formulas, ad cotidiani ſermonis vſum & copiam ſanè quàm accommodatiſſimas. Eas verò ex Publij Terentij potiſſimùm comœdijs delegimus, quòd is ſcriptor ad informandam, inſtruẽdamq; linguam puerilem maximè omnium idoneus,

neus citraque, controuersiam facilè princeps videatur: vtpote per quem, ipsum Tullium Ciceronem, summum alioqui latinitatis magistrum, ad tantum eloquentiæ fastigium profeciſſe conſtet, id quod quum ipſemet de ſe fatetur alicubi, imò potiùs gloriatur, tum ſcripta eius vbique clamitant.

Porrò Latina ipſe Anglicè interpretatus ſum, quò vos quoque latina vernaculè, aut è contrario latinè vernacula abſq; moleſtia vel negotio, & cũ aliqua ratione ac gratia, nec interim ineptis prorſus atque abſurdis (quod pleriq; faciunt) ſed appoſitis & accommodatis verbis reddere addiſcatis. Neque verò putetis velim, nullum eſſe operæprecium, ſi quis latina aptè in maternum vertere ſermonem calleat. Nam ſi Cicero quædam ex Græcis tam poëtis, quam oratoribus ac philoſophis, latinè interpretando, quæ in ſuos referret libros, operæprecium exiſtimare ſe feciſſe nonnuſquam gloriatur: ſi Terentius plus ſibi laudis ſtatuit, maioremq; gloriam poſuit in vertendis Græcorum antiquis fabulis, quam inueniendis ſuis nouis: ſi idem Terentius rem nihilo minus ingenioſam arbitratus eſt, ex bonis Græcis bona latina facere, quam ſi ipſe de ſuo noua excogitaſſet ſcriberetq;, & poſteris legenda traderet: ſi denique ingenij argumentum & non poſtremæ laudis opus exiſtimatur, bona vernacula ſic verbis latinis mutare, vt interim ſeruetur vtriuſque linguæ idiotiſmus & gratia: quî minus id quoque è diuerſo maximæ laudi dari par ſit & vel ſummi ar-

tificis opus haberi conueniat, ex bonis latinis scilicet, reddere bona vernacula? Verum, vt redeam quò cœpi tendere, nec iusto diutius in his hæreã, imò consilij vobis factiq; mei rationem compendio expediam: addidi, ſicubi opus id esse videbatur, quædã velut scholia, quibus tum sensus poëtæ explicetur, tum verba ipsa paulò declarentur apertiùs. Si qua insignis aut elegans incidit metaphora, indicaui, Si qua figura occurrit, admonui. Si qua fabula interuenit, non sum grauatus altiuſculè repetitam narrare, Si quid quod ad latinitatem egregiè faceret, seſe obtulit, non commiſi, vt præteriretur silentio. Si quid ad rationem grammaticam pertinere visum est, non piguit enucleare. Si quid prouerbij interspersum est, expoſui. Si quod vocabulum obscurius iudicatum est, illuſtraui. Si qua formula à communi vulgariq;, & vſitata latinè loquendi ratione paulò alienior apparuit, rationem reddidi, citatis, vbi res poſceret, atque adhibitis, ex optimis quibuſque & probatiſſimis authoribus exemplis ac teſtimonijs. Denique vt finem tandem faciam, quicquid vſquam obiectum est, quod puerile ingenium iudiciúmue retardare in legendo posse videretur: quantumuis id humile foret aut leue, ſedulò adnotaui, veſtris scilicet ſtudijs quam optimè consultum cupiens, omnibusq; omnium veſtrûm cõmodis nuſquam non libentiſſimè deſeruiens. Proindè hęc quidẽ, quæ commemoraui, omnia pingui, quod dicitur, craſſaq; ac rudi Minerua tradidi, & vereor, ne quorundam opinione, iudicio, sentẽtiaq; nimis etiàm anxiè,

anxiè, nimis ſcrupuloſè nimis deniq; vt ita loquar fruſtulatim perſecutus ſim: vtiq; dum ſingula ad iudicij veſtri immaturitatem & captus teneritudinem attempero. Sed nimis mihi in hoc duntaxàt negotio, placuit illud, quod dici ſolet, indoctiùs modò apertiùs, præſertim, cum ſcirem quàm maximè opus eſſet, nil niſi velut præmanſum vobis in os inſeri. Porrò ipſum opuſculum FLORES TERENTII libuit inſcribere, quoniam hæ formulæ quas vobis iam nuncupamus, ex eius poëtæ lepidiſſimis iuxtà atque elegantiſſimis comœdijs, quaſi horto quodam fragrantiſſimo, & ad miraculum vario, amœnoq; topiario, ordine omnes ſelectæ ſunt, & excerptæ. His igitur laborum noſtrorum quaſi primitijs fruimini, tanquam arrabone ac pignore tùm noſtri erga vos ſummi amoris, tùm officij ac fidei.

Quod ſi prodeſſe hæc conducereq; veſtris ſtudijs intellexerimus: alia, fauëte Chriſto dabimus propediem altiora atque maiora. Veſtræ autem partes erunt ſuauiſſimi tyrones, omni (quod aiunt) pede ſtare, omnibus ingenij neruis contendere, ac modis omnibus curare, ne noſtros ſudores laboreſq; fruſtremini, néue noſtrum hoc tantum oleum & operam eludatis, ſed potius vt conceptæ de vobis tùm ſpei tum expectationi poſſitis per omnia reſpondere. Valete.

Quorū æmulari exoptat negligentiā potius quam obscurā diligentiam. in Prologo.

Master Dey take care of My Dictionary for if you [illegible] it ill make you [illegible]

Out of Andria in the Prologue.

1 ANimum ad ſcribendum appulit. He applied his minde to writting.

2 Id ſolum negotij credidit ſibi dari. Hee thought hee ſhould haue had no further buſineſſe but that.

4 Multò aliter euenire intelligit. He perceiueth it much otherwyſe to chaunce, or to come to paſſe.

8 Animum aduortite, Take heede and ſet your mindes hereto and harken.

In the firſt Acte and firſt Scene of the ſame.

1 Iſtæc intro auferte, Haue in this geare.

2 Adeſdum, Come hither.

2 Pauca te volo, I would ſpeake a woorde or twoo with you.

3 Curentur rectè hæc, Let theſe thinges be well done.

4 Expecto quid velis, I would faine knowe what your will & pleaſure is. Or, I long, or deſire to knowe your mynde, will or pleaſure.

13 In memoria habeo, I remember it wel, or I beare it well in minde.

15 Habeo gratiam, I thanke you hartely. For habere gratiam, is properly to thanke in harte, agere gratias, to thanke in woordes.

16 Mihi hoc moleſtum eſt, This greeueth me.

18 Quin tu vno verbo dic, But ſay on at ones, or quickely.

18 Quid eſt quod me velis? What is it that you would with me?

21 Rem omnē à principio audies, You shal heare all the matter euen from the beginning.

24 Excessit ex ephœbis, He is past childhode, he wareth a man, or, he groweth well towardes mans state.

29 Qui scire posses? Howe might a man knowe?

40 Sapienter vitam instituis, Hee taketh a wyse waye of liuing.

42 Abhinc triennium, Three yeares nowe gone, or three yeares hence.

43 Commigrauit huic viciniæ, He hath remoued into these quarters or parties, or, he is come to dwell here by.

45 Mulier egregia forma, A woman of excellent beautye.

45 Mulier ætate integra, A woman being in her best yeares, or a woman being in the floure of her time, or, a womā nothing broken with age.

46 Vereor ne quid apportet mali, I feare least that it may cause some displeasure, or, I feare that it will doe some hurt, or, no good.

47 Pudicè vitā agit, She liueth honestly, or chastly.

47 Parcè ac duriter vitam agit, She liueth sauingly and hardly.

48 Lana ac tela victū quæritat, She getteth her liuing with spinning and carding.

55 Captus est, He is taken, or, he is in the snare, or he is in the lashe. And prouerbially, he is in for a birde, or he is in by the weeke.

56 Habet, Hee vseth her, or, hee keepeth her company.

58 Dic sodes, Tell me I pray you, tell on a good fellow-

felowshyp, Tell me if thou be a good fellowe.

Habet suæ vitæ modum, Her hath the gouernaunce of his owne life, or, he is at his owne ordering. Or, he is no mans man but his owne.

Quid opus est verbis? What neede manye woordes?

Vltrò ad me venit, He came to me of his owne mynde.

Quid obstat? What let is there?

O factum benè, O happie chaunce.

Quid multis moror? Why doe I holde you with my long communicatiõ? why do I make all these many woordes?

Eius causa, For his sake.

Nihil suspicor mali, I mistruste or misdeeme no ill.

Adolescentula, forma & vultu adeò modesto, adeò venusto, vt nihil suprà, A young thing of semelie and countenaunce, so demure and so faire, or well fauoured with all, that nothing may exceede and passe, or be more excellent.

Adolescentula præter cæteras forma honesta & liberali, A young thing of beautie, more comly and goodly then the others, or, than most part bee.

Percussit mihi animum, It went euen to the very harte of mee.

Quàm timeo? How greatly I feare.

Satis cum periculo, With perill and daunger enough, or, in no litle ieoperdie or perill, or, a hyrwde aduenture.

107 Cur te is perditum? Why goe you about
cast awaye your selfe?

111 Quid feci? What haue I done?

112 Quid commerui? What punishment he
I deserued? Or, what punishment am I w
thy to haue?

112 Quid peccaui? What haue I offended?

114 Rectè putas. You thinke as it is.

117 Venit postridiè ad me, He came vnto me
morowe after, Or, the next daye after.

118 Indignum facinus, A shamefull deede,
abhominable acte, an heinous offence, a m
chieuous pranke or pagiaunt.

121 Discedo ab illo, I departed from him.

124 His rebus præscripsisti finem, You haue
poincted an ende in these matters, you hau
a time when these things shall cease, or han
ende.

126 Sine meo me viuere modo, Suffer me
lius after mine owne fashion.

134 Manibus pedibusq; obnixè omnia facit
doth all thinges with handes and foote, or
toothe and nayle, as much as in him lieth,
he doth all that euer he may right busily.

135 Incommodat mihi, He diseaseth mee,
doth me displeasure, Or he annoyeth me.

136 Obsequitur illi, He foloweth his mind
appetite, or he is ruled by him.

139 In te nihil sit moræ, Let there be no de
or tarying in you, or in your behalfe.

140 Mihi exorandus est, I must entreate hi

142 Obserues illum quid agat, Watch him

what he doth.

3 Obſerues quid capter cõſilij, Watche what counſaile he taketh, Or wayte what hee entendeth, or aduiſeth to doe.

4 Eamus nunc intrò, Euen nowe go we in.

4 I præ, ſequar, Goe you before and I will follow, or come after, On, ile followe.

¶ In the ſecond Scene.

Ipſe exit foras, Himſelfe nowe commeth forth.

Nulli verbum fecit, He ſpake not a woorde to any man: or he neuer made woorde to any man.

Non ægrè eam rem tulit, He toke no diſpleaſure therewith.

Sine tuo malo, Without any your harme: or without any ill or diſpleaſure to you warde.

Non præuideram, I forſawe it not, Or, I forſawe no ſuche thing.

Ehodũ ad me, Hither a little ſyrrha, or come nere to me hither.

Quid hic vult? What would hee haue nowe? Or, what is the matter nowe?

Nihil ad me attinet, It pertaineth nothing to me, or I haue nothing to doe therewith.

Non hercle intelligo, In good ſoothe I knowe not what you meane.

Verberibus cæſum te in piſtrinum dedam, I will al to currie thee, and then caſt thee into the Mill to drawe.

Bona verba quæſo, Speake fayre I praye you, or prouerbially, you will not doe as you ſaye. For thoſe woordes be alwayes of the writers vſed and ſpoken Ironicè, that is to ſaye, in

mockage or derision: as if one should saye, will cause the braynes to flie out of thy he and the other should in mockage, scorne, and rision answere, and saye thus: you will no trowe: Or thus, you wil not doe as you sa trowe, he mought saye it elegantly and prop lye in Latine, Bona verba quæso, Yet g vs faire language, I beseche you hartely.

32 Nihil me fallis, Thou canst not begule m I knowe the well enough.

33 Ne temerè facias, Playe not the foole.

33 Ne dicas tibi non prædictum, Saye not you were tolde it before: or saye not but th was shewed you before.

¶ In the third Scene.

2 Intellexi illius sententiam, I haue perce his minde or his wordes.

4 Quid agam incertum est, I can not tell wh may doe.

5 Illius vitæ timeo, I feare it will cost him life.

5 Huius minas timeo, I feare his menacing threatning.

7 Seni verba dare difficile est. It is hard to ceiue the olde man.

10 Ab hæc mala hoc accedit etiam, In the n of all these mischiefes, this also commeth.

11 Grauida est è Pamphilo, Shee is with ch by Pamphilus.

12 Audire est operæprecium, It is a worlde heare.

18 Obijt mortem, He is dead.

26 Mihi non fit verisimile, It seemeth not true vnto me, or I can in no wyse thinke or beleeue it to be true, mee thinke it smelles lyke a lye.

¶ In the fourth Scene.

7 Vereor quid siet, I feare what the matter is.

¶ In the fifte Scene.

1 Hoccine est humanum factum? Is this a gentle deede or touche, or was, or, is this curteously done.

2 Quid illud est? What is that?

2 Proh deûm atque hominum fidem, O the faithe of God and man: or out alas, or O good Lorde.

3 Quid est, si hæc non cõtumelia est? What is a spyte if this be not? or, if this be not a despite, I know not what is.

4 Nonne oportuit præsciisse me antè? Had it not been meete and conuenient, that I should haue knowen of it before.

5 Non priùs cõmunicatum oportuit? Had it not been meete, that I should haue bene tolde of it before, or, that I should haue bene made priuie to it before.

6 Miseram me, Ah wretched woman that I am.

6 Quod verbum audio? What a woorde doe I heare?

9 Pereo funditùs, I am vtterly vndoone or caste awaye.

15 Aliquid monstri alunt, They hide or cloake some priuy faulte. Ex Chiliadibus Eras.

15 Nemini obtrudi illa potest, She can not bee shifted awaye to any body.

16 Itur ad me, They come to mee.

20 Abi domum, Go thy wayes home, or get thee home.

20 Abi citò, Hence at once, or get the hence at once, or hence quickly.

23 Quid facerem? What should I haue done, or what should I doe?

24 Quid primum exequar? What shall I, Or, may I go first in hand with all, or, what shal I first doe?

25 Me impediunt curæ, Care or busines of many thinges letteth me.

28 Meo animo libitū est, It is myne appetite, Or, it is my pleasure, Or, it standeth with my fantasie.

30 Peropus est, It is very needefull.

32 Quis hic loquitur? Who speaketh here?

32 O salue Pamphile, What? God saue you maister Pamphilus.

32 Quid agitur? What doe you, Or, how goeth the worlde? or howe standeth the case?

34 Laborat è dolore, She laboreth of childe: in this place of Terence, but it may be otherwise vsed by reason of some other worde added. As, Laborat è dolore capitis, dentium, oculorū. &c. He is sicke or diseased with paine in the heade, teeth, eyes. &c.

34 In hunc diem constitutæ sunt nuptiæ. The mariage was appointed against this daye.

35 Ego istuc conari queam? Can I goe about or attempt such a thing?

37 Mihi suum animum atque omnē vitam credidi.

didit. Hee hath committed or put his harte or stomacke and all his life into my handes. For that that we say commonly, he hath put all his truste and hope in me.

42 Adeò me ignauum putas? Do you thinke me suche a dastarde, or, so vnmanly?

43 Adeò me inhumanum putas? Do you thinke me so vnkinde, or so vncurteous, vngentle?

43 Adeò ferum me putas? Doe you thinke or repute me so cruell?

45 Per hanc dexteram te oro, & genium tuum, I pray you by this right hand, & your honestie.

55 Per tuam fidem te oro, I desire you by your promise, or of your fidelitie, or truthe.

57 Te in germani fratris dilexi loco, I haue loued you as mine owne naturall brother.

58 Te solum sempèr feci maximi, I haue alwayes set moste by you only.

59 Tibi morigera fuit in rebus omnibus, She was or hath bene at your commaundement in all thinges.

61 Bona nostra hæc tibi committo, Al these my goodes I cõmit vnto you, or into your handes.

62 Bona nostra hæc tuæ mando fidei, I cõmit all these my goodes vnto your fidelitie or honestie: or, I put you in truste w̃ al these my goodes.

62 Mors continuò ipsam occupat, Death tooke her immediatly.

63 Ita spero quidem, So truste I verely, or so I hope in deede.

64 Cur tu abis ab illa? Why come you awaye from her?

64 Ob-

64 Obstetricem accerso, I goe to call or to fetch the Mydwife.

64 Propera, Goe apace or hie,

65 Audin? Hearest thou?

66 Teneo, I perceiue or vnderstande it well.

Out of the seconde Acte in the firste Scene.

1 Quid ais? What sayest thou?

1 Illa datur hodie Pamphilo nuptum, She shall be maried vnto Pamphilus this daye.

2 Sic est, It is euen so, or yea forsoothe.

2 Quî scis? Howe knowest thou?

2 Apud forum modò è Dauo audiui, I hard it abroade right nowe of Dauus. Forum is suche a place as men vse to resorte and repaire vnto, to meete and to common together, as in London, the Royall exchaunge, or Westminster halle. Forum is not latine for a Marte or market, excepte some woorde of suche signification be added vnto it as Forum boarium, the market where cattell were solde, Forum carnarium, where flesh was solde, Forum piscariũ, where fishe was solde.

3 Væ misero mihi, Alas wretched persone or bodie that I am.

5 Adempta est mihi spes, My hope is taken awaye.

12 Age age vt luber, Well then doe as you list.

13 Omnia experiri certum est, I purpose, or I am determined or aduised to proue or to assaye all thinges.

13 Quid hic agit? What dothe this man, or what

what goeth hee aboute? or what entendeth this man?

14 Hunc orabo, I will desire him.

14 Huic supplicabo, I will humbly beseche him.

17 Quid tibi videtur? Howe or what thinketh you?

19 Abi hinc in malã crucem, Get thee hence with sorowe, Or get the hence with a mischiefe.

21 Ad te venio, spem, salutem, auxilium, consiliũ expetens, I come vnto you to desire you of some good hope, health, helpe, and counsell.

22 Neque consilij locum habeo, neque auxilij copiam, Neither can I geue you any counsel, neither lieth it in me to helpe you.

23 Istuc quidnam est? What is your matter.

23 Hodie vxorem ducis? Are you maried to day? The present tense for the future.

23 Aiunt, So they say.

24 Hodie postremum me videt, You shall neuer more see me alyue after this daye.

24 Quid ita? Why so?

25 Vereor dicere, I dare not tell it.

26 Næ iste haud mecum sentit, Erely this mã is not of my minde, or, Certes this man and I be not of one minde.

26 Ehodum dic mihi, Hogh syrra tell me.

28 Quàm id vellem, Howe gladly would I that were so, or how glad would I be of that.

28 Te per amicitiam & amorem obtecro. I beseche you for the frendship and loue that is betweene vs.

29 Dabo equidem operam, I will doe my diligence,

gence, or, I will do what lieth in me, or, I will doe the best that I can.

30 Tibi nuptiæ hæ sunt cordi, This mariage pleaseth you well, or, is to your hartes desire, or, is to your pleasure.

31 Proficiscor aliquò, I go forth some whither.

31 Audi nunc iam, Here nowe

35 Reddidisti animum, You haue reuiued my spirites: or, you haue recomforted my harte, or you put me in comfort agayne.

35 Si quid potes, facito, If you may doe any thing, doe it.

36 Sat habeo, I am content with that, or, I desire no more.

38 Huius consilio fretus sum, This mans counsayle do I vse or followe.

39 Fugin' tu hinc? Doest thou ren thy way hence?

39 Nihil opus est scire, It is no need to know.

¶ In the second Scene.

2 Vbi inueniam Pamphilum? Where shall I finde Pamphilus?

2 Vt metum adimã, That I may deliuer him out of feare.

2 Vt expleam animum gaudio, That I may make his hart glad and ioyous.

3 Nondùm hæc resciuit mala, He knoweth not yet of this mischiefe.

5 Audin' tu illum? Doe you heare him?

6 Quò nunc primum intendam? Whether shal I nowe first go?

6 Cessas alloqui? Doest thou not speake vnto him? or, art thou so slacke to speake to him?

7 Ad-

7 Ades, Come hether.

7 Resiste, Stoppe, or, turne agayne.

7 Quis homo est qui me? Who or what man is that, that calleth me? For there is vnderstanded Vocat, or nominat.

8 O Pamphile teipsum quæro, What Pamphilus, I seeke you and no man els.

9 Quin tu hoc audi, But heare this.

9 Quid timeas scio, I know what thou feareſt.

11 Obtundis, tametsi intelligo, You dull mee, & yet I vnderstand you wel enough, or, you wery mee.

12 Rem tenes, You knowe or perceiue the matter very well.

13 Nihil periculi est, There is no maner ieoperdie.

17 Nunc non est natrandi locus, It is no time nor place to shewe it, or to tell it nowe.

19 Quid agam cogito, I muse what I may do.

22 Mihi incidit suspicio, I began to suspect or mistrust.

24 Quorsum istuc? To what ende, or to what purpose saye you that? S. dicis.

26 Rectè dicis, You say well.

26 Perge, Goe forth, proceede.

28 Accessi intrò, I came in.

30 Non rectè accipis, You take the matter amisse or wrong, or, you vnderstand it not wel.

33 Liberatus sum tua opera, I am saued by your good helpe, or deliuered by your ayde.

34 Quid ità? Why so?

36 Benè mones, You admise mee well, or, ye

geue

geue good counsaile, or, ye put me wel in minde and remembraunce.

37 Spes mea me frustrata est, My hope hath begyled me.

¶ In the thirde Scene.

1 Quid sibi vult pater? What meaneth my father?

3 Ipse sibi iniurius videtur, Hee seemeth vnto himselfe to be vnreasonable, or to doe wrong.

5 Culpam in te transferet, He will laye the fault to you.

9 Cedò quid faciam? Tell me what shall I doe?

10 Nunquam faciam, I will neuer doe it.

10 Ne nega, Say not nay.

10 Suadere auti, Neuer counsaile me to it.

15 Quid iurgabit tecum? What cause shall hee haue to chide with thee?

17 Sine omni periculo, Without all perill.

17 Haud dubium est, There is no doubt.

21 Hoc propulsabo facilè, I will auoyde, or put of that quickely.

25 Itàne credis? Thinke you so?

25 Quin taces? Why doest thou not holde thy peace?

27 O facinus audax, Oh bolde acte, Oh hardy enterprise, Oh presumptuous deede.

29 Curabitur, It shalbe done.

¶ In the fourth Scene.

1 Reuiso quid agant, aut quid capient consilij, I come agayne to see what they doe, or whereabout they goe.

3 Venit meditatus alicunde ex solo loco, Hee co-

meth

meth from some place, where hee hath bene alone, and bethought him, or studied, mused, or pounded what hee will say. Ex solo loco, out of some secrete or solitary place.

Tu fac apud te vt sies, See thou that thy wittes be thyne owne.

¶ In the fift Scene.

Ipsum præstò video, I see that, hee is here ready.

Nostræ parti timeo, I feare of our parte.

Neque istic neque alibi tibi vsquam erit in me mora, Neither in this thing nor in any thing els, you shall haue any let or tarying in mee, or you shall not tary on me.

Facis vt te decet, quum id quod postulo, impetro cum gratia, You doe as becommeth you, or, you doe very well, that I obteine with your good will that thing, whiche I desire.

Cum gratia, With good will, or, with good loue and leaue.

Quod postulo impetro, That, that I desire, I obteine.

Iam nunc intrò, euen nowe goe thy wayes in.

Ne in mora quum opus sit, sies, Let vs not tary on you when neede shall be.

Vulgò dici solet, It is vsed and spoken commonly, or, it is a common saying.

¶ In the sixt Scene.

Præter spem euenit, It is chaunced otherwyse than you looked for.

Malè habet illum, It greueth him, it byteth him.

6 Potin'es mihi verum dicere, Can you tell me truthe? Potin'es for potis ne es? By the figure apocope, which is the cutting away of a lette or syllable in the ende of a worde.

13 Cauit ne ea res sibi infamiæ esser, Hee tooke heede, or, he prouided, that that should not hurt his name, or bring him in any blame, or obloquie, or ill name.

15 Vxore opus est, It is meete for him to haue a wyfe.

15 Animum ad vxorem appulit, Hee setteth his minde to mariage.

15 Subtristis visus est mihi, Me thought he was somewhat sadde.

17 Est quòd succenseat. There is a thing that he is angrie for.

18 Quidnam id est? What is that?

18 Quin dic, quid est? Tush tell me what is it?

19 Parcè facit sumptum, He doth but litle cost, he spendeth like a nygarde.

20 Vix drachmis obsonatus est decem, Hee hath bestowed scarcely .xl.d. in cates.

25 Ego istæc rectè vt fiant videro, I wyll see that these thinges shall be well done.

26 Quidnam hoc rei est? What is the matter?

26 Quidnam hic vult veterator sibi? What meaneth this vngracious verlette.

Out of the third acte in the first Scene.

1 Ità quidèm res est, vt dixti, It is euen so as you sayde.

2 Fidelem haud fermè mulieri inuenias virum,

You

You can not lightly finde a man faythfull and true of his promise vnto a woman.

4 Firmauit fidem, he hath surely kept his promyse, or, he hath shewed a sure token that he wil performe his promise.

5 Vtinam aut hic surdus, aut hæc mutafacta sit, wolde God that either he might be made deaf, that he could not heare, or she dumme, that she might not speake.

6 O Iupiter quid ego audio? O Lorde what doe I heare?

7 Actum est, si quidem hic vera prædicat. The matter is past cure, at least wise if it bee true that this man sayeth.

8 Bonum ingenium narras adolescentis. By your saying it is a young man of a good and gentle nature.

9 Sequere me intrò, ne illi in mora sis, folow me in, that you cause him not to tarye on you, or, come in after me, that he tary not on you.

10 Quod remedium huic malo inueniam? what remedy shall I finde, or, may I finde for this mischiefe.

11 Adeon' est demens? is he so madde?

11 Ah, Vix tandem sensi stolidus. Ah I scarcely perceiued it at last, foole that I am.

12 Quid hic sensisse se ait? What sayeth he, that he hath perceiued?

13 Hæc mihi afferetur iam primùm ab hoc fallacia, this subtile pranke hath he wrought nowe first against me.

14 Fer opem, Helpe.

15 Serua me obsecro, Saue my life I pray thee.
16 Hui tam citò? whough, so sone in all the hast?
17 Non sat commodé diuisa sunt temporibus tibi Daue hæc. O Dauus, these thinges were not well appointed by thee, euery thinge in his due time.
17 Commodé temporibus diuisa sunt omnia, Euery thing is well appointed in his due tyme. Num immemor es discipuli? Haue you forgotten a scholler of your owne teaching?
19 Ego quid narres nescio, I knowe not what you say.
20. Hic si me imparatum adortus esset, If this fellow had set vpon me vnprouided or vnaware?
21 Quos mihi ludos redderet? what play wolde he haue played me?
22 Huius periculo fit, All is done on his perill,
22 Ego in portu nauigo, I am out of all danger. Vide chil. Erasmi.

In the second Scene.

1 ¶ Adhuc quæ adsolét, quæqué oportét signa ad salutem esse, omnia huic esse video, I see in him yet hetherto al tokens of health that are wont & that ought to be. Here note that verbes impersonalles be oftẽ turned into personalles and haue a nominatiue case before them: as, Hæccine te decent? Doo these thinges become the? Num hæc te pudent? Art thou not ashamed of these things? Albe it is in the voyces of the thirde person only
5 Mox ego huc reuertar, I wyll returne or come hither agayne by and by.

6 Perscitus puer natus est Pamphilo, Pamphilus hath a very ioly or goodly boy borne.

Per, in composition betokeneth as much as valde.

7 Deus quæso vt sit superstes, I praye God sende him long life, or long to liue.

7 Est ingenio bono, He is of gentle or curteous nature.

8 Veritus est huic optimo adolescenti facere iniuriam, He had conscience to do this very yong thing wrong, or he could not finde in his heart, or, he had remorse to doe &c.

9 Hoc quis non credat, qui te nôrit abs te esse ortum? Who that knoweth thee, would not thinke that this came of thee, or, was begun & wrought by thee.

9 Quidnam id est? What is that?

10 Non imperabat coràm, quid opus esset facto. He dyd not tell me to my face, what was nedeful to be done.

11 Postquàm egressa est, illis, quæ sunt intus, clamat de via, As soone as shee was come foorth without dores, she cryed out of the streate vnto them that were within.

11 Ità contemnor abs te? Am I so litle set by of thee?

13 Ità ne tandem idoneus tibi videor, quem tam aperte fallere incipias dolis? Do I seme vnto thee so meete a man, whom thou shouldest begin, enterprise or attempte so openly to beguile or deceiue with thy subtyle craft.

14 Certé si resciuerim, In fayth if I may knowe it.

15 Hic se ipse fallit, haud ego, Hee deceiueth
beguileth himselfe, and not I.
15 Edixin' tibi? Did I not straightly commaund
thee?
16 Num interminatus sum, ne faceres? Did no
I charge thee vpon a payne, that thou shou
dest not do it.
17 Credon'tibi hoc? May I beleue thee in this
18 Teneo quid erret, I know where in he is de
ceiued.
18 Quid ego agam habeo, I knowe what I do
well enough.
18 Quid taces? Why standest thou dombe,
why speakest thou not?
19 Tibi renunciata sunt hæc sic fore. It wa
tolde you before, that these things would com
to passe, or would come to this ende.
20 An tute intellexti hoc assimulari? Did yo
perceiue by your owne selfe, that this was feig
ned?
21 Quid istæc tibi incidit suspectio? How cam
it vpon you to suspect this?
23 Non satis me pernósti etiam qualis sim, Yo
know not mee throughly yet what a fellow I
am.
24 Si quid narrare occœpi, continuò dari tib
verba censes, If I begin to tel you any thing
anone you thinke or iudge, that I go about t
deceiue you.
25 Nihil iam mutire audeo, I dare not speak
one worde now a dayes.
26 Hoc ego scio vnum, This one thinge doe I
kno

know.

28 Id ego nunc renuncio futurum, vt sis sciens, I tell you now before, that it will bee so that you may not say, but that you know it.

29 Ne tu hoc posteriùs dicas meo factum consilio Say not hereafter that it was done by my councell or aduice.

30 Hanc opinionem prorsus a me amotam esse volo, I will in no wise, that you haue any such opinion of me.

31 Vnde id scis, Whereby know you that?

31 Audiui & credo, I haue heard it, and I beleue it is true.

32 Coniecturam facio, I coniect.

33 Multa concurrunt simul, quæ coniecturâ hanc facio, There come many thinges together why I doe thus coniect: or, there bee many thinges moe then one, that cause mee thus to coniect or suppose.

33 Inuentum est falsum, It is a false imagination.

34 Missa est ancilla obstetricem accersitum, there is a maiden sent to cal the Midwife.

37 Quum intellexeras id eas consilij capere, cur non dixti extemplò Pamphilo? When thou perceiuedst, that they went about such a purpose, why diddest thou not immediately tell Pamphilus therof?

39 Quis eum ab illa abstraxit nisi ego? who hath pulled him away from her but I?

40 Omnes nos quidem scimus, q̃ miserè hanc amarit, All we know how diepely he loued her.

40 Nunc sibi vxorem expetit, Nowe hee desireth to marrie,

41 Id mihi negotij, Commit that matter vnto me, or, let me alone with that matter.

42 Perge facere ita vt facis, Continue or proceede and do still as you doe.

42 Id spero adiuturos deos, I truste God wyll further it.

43 Abi intrò, ibi me opperire, Get thee in, and tarye for me there till I come.

43 Quod parato opus est para, Make redye that, that is nedefull to be done.

45 Haud scio an quæ dixit, sint vera omnia, I can not tell whether all things be true that he hath tolde me or not.

46 Illud mihi multò maximum est, That thinge do I most passe on.

47 Nunc Chremem conueniam, Nowe wyll I go speake with Chremes.

48 Orabo gnato vxorem, I wyll desire a wyfe for my sonne, or, I wyll desire that my Sonne may haue his daughter in marriage.

49 Quid aliás hoc malim quam hodie fieri? why should I desire to haue this done an other time rather then now? or, why, shoulde I desire to haue it done to morrow rather then to day.

50 Quod pollicitus est, id si nolit, haud dubium est quin eum meritò possim cogere. If he refuse to do that he promised, there is no doubte but that I may lawfully compell him.

51 In ipso tempore eccum ipsum obuiám, Loe yonder how he commeth to meete mee euen as

well

well as can be.

In the third Scene.

1 O te ipsum quærebam, What I sought euen you and no man els.

2 Et ego te, And I you.

3 Optatò aduenis, You come as I woulde haue it, or you come as well as I coulde wishe, or well met.

3 Aliquot me adiere, Certayne persones haue come vnto me.

3 Ex te auditum aiebant They reported that you haue bene heard say so.

4 Id viso, tu ne, an illi insaniãt, I come to se whether you be out of your wits, or els they.

5 Ausculta paucis, & quid ego te vellem & quod tu quæris scies, Harken to mee a litle and you shal know both what I would haue you to do, and also that, that you desire to know.

6 Ausculto, loquere quid velis, I harken, saye on what you would haue.

7 Per ego te deos oro, I beseeche you for gods sake.

7 Per nostram amicitiam te oro, I pray you for the loue and frendship that is betwene vs.

8 Amicitia nostra incepta á paruis cum ætate accreuit simul, Our frendship begun of litle ons, hath growne and encreased together with our yeares and age.

9 Per vnicam gnatam tuam, & gnatum meum, I pray you as you loue your only daughter and my sonne.

10 Seruandi mei summa tibi potestas datur

It lyeth very much in your handes to saue m
lyfe.

31 Me adiuues in hac re, help me in this matte
32 Ah ne me tanto peré obsecra, Tush pray n
me so instantlye.

34 Alium esse censes nunc me atque olim fui, t
you thinke me an other maner of man now the
I haue bine heretofore?

35 Si in rem est vtrique, If it be for the profit
of vs both.

36 Si ex re plus mali est quàm commodi vtrique
Yf there shall come more hurte or displeasur
vnto vs both then profite thereby.

37. Accersi iube, Commaunde him to be gon
for, or, bid one go call him.

38 Te oro in commune vt consulas, I praye you
looke on the matter indifferently for vs both,
or I pray you do indifferently on both partes.

39 Ità postulo vt fiat, I desire you that it may
so be.

40 Non postulem abs te, nisi ipsa res moneat, I
wolde not desire it of you, but that the thing i
selfe doth bid me and geue occasion.

41 Iræ sunt inter Glycerium & gnatum, Glycery
and my sonne be fallen out.

42 Spero posse auelli, I trust hee may be pulle
away from it.

43 Profectò sic est, Undoubtedly it is so.

45 Ante eamus, dum tempus datur, Let vs pre
uent the matter, while we haue time.

48 Lachrumæ confictæ dolis reducunt animum
ægrotum ad misericordiam, Teares discei
fully

fully feined do bring a louesick minde againe to pitie and compassion.

31 Spero illum dehinc facilé ex illis emersurum malis, I trust that hee wyll from henceforth easlye winde himselfe out of those mischieues.

30 Coniugio liberali deuinctus, Bound in honest matrimony, or wedlocke.

32 Tibi ità videtur, So thinketh you.

33 Non arbitror me posse perpeti, I thinke I shall neuer be able to endure it.

34 Quî scis istuc nisi periculum feceris? How know you that except, or, vntill you haue proued it?

36 Incommoditas denique huc omnis redit, All the displeasure, or the worste of the matter, at the vttermost commeth vnto this poynt.

37 Dij prohibeant, God forbid.

41 Quid istuc? What is that.

41 Si istuc animum induxisti esse vtile, If you thinke in your minde that this is expedient.

42 Nolo tibi vllum commodum in me claudier, I wyll not that any commoditie or pleasure be debarred or stopped from you by mee.

43 Meritò te semper maximi feci, I haue not without cause alwayes set verye much by you.

45 Quî scis eos nunc discordare inter se? How know you, that they are nowe fallen at debate.

46 Intimus eorum consilijs, chiefe of their counsaile, or, of their priuye and secret counsayle.

47 Is mihi persuadet, quantum queam, vt maturem, Hee counsayleth mee in any wise, that I make

make all the speed I can.

48 Num censes faceret, nisi sciret filium hæc eadem velle (Would he haue so done think you: but he knew that my sonne destreth the same.

49 Tute adeò iam eius verba audies, your selfe shall heare him speake by and by.

49 Heus euocate huc Dauum, Hough sirs cal me out Dauus hither.

50 Eccum, video ipsum foras exire, Loe yonder I see him selfe comming forth of the dores.

In the fourth Scene.

1 ¶ Ad te ibam, I was comming to you.

2 Cur Vxor non accersitur? Why is not Pamphylus wyfe sent for?

2 Iam aduesperascit, it is almost night alreadye.

2 Audin'tu illum? Doest thou not heare hym?

3 Nonnihil veritus sum abs te, ne dolis me deluderes, I feared greatly on thy part or behalfe, that thou wouldest haue deluded, or mocked me by some subtiltie, craft, or guile.

4 Ego istuc facerem? should I haue done suche a deede?

5 Vos celaui, quod nunc dicam, I haue kept from you that that I wyll now shewe you, or, I haue kept priuily from you that, that I wyl now disclose or open.

7 Propemodum habeo iam tibi fidem, I begin in maner now to trust thee.

7 Tandém cognôsti, qui siem. At last you know what maner a man I am.

9 Ea gratia simulaui, vt vos pertentarem. I nothing but feined, to the entent that I might through-

lye

ye proue you minds.

9 Sic res est, it is euen so, or, so is the matter, or, so standeth the case, or thus the matter goeth.

10 Nunquam quiui ego istuc intelligere, I could neuer perceiue that.

10 Vah consilium callidum. Oh subtill deuice.

11 Vt hinc te iussi introire, oportunè hic sit mihi obuiam. After that I had bid thee goe in, this man met me happely, or as well as could be.

12 Hem, numnàm perimus? Ah well, are we not in ill case trow we? or, be we not in the briers, or in the ditche?

13 Quidnam audio? What doe I heare?

13 Oro vixque exoro. I prayed him, and with much ado intreated him, or obtayned of hym.

13 Occidi. I am vndone, or my ioy is paste in this world, or my health is at an ende, or, my good dayes be past.

14 Hem quid dixti? Ah well, what saidst thou?

14 Optimè factum, passing wel or, very wel done.

15 Nunc per hunc nulla est mora. Nowe on his behalfe is no let nor delay.

17 Quoniam solus mihi hoc effeciſti. For as muche as onelye thou and no man elles haste brought this to passe, or, haste brought this about for me.

18 Corrigere mihi gnatum enitere, Labour to amende, or to bring into the straight waye agayne, or, to bring to goodnesse my sonne.

19 Faciã hercle sedulò, I wyll doe my diligence.

19 Animus mihi irritatus est, My stomacke is encensed, or throughly angered.

20 Mir-

20 Mirum ni domi eſt, it is maruelle but hee is at home.

21 Nullus ſum, I am vndone, or I were as good be out of the Worlde, or, I were as good be dead.

22 Quid cauſæ eſt, quin hinc in piſtrinum recta proiiciſcar via? what reaſonable excuſe may I make, but that I muſt go ſtreight from hence into priſon? or, what colour or pretext maye I alledge or lay for my ſelfe, why I ſhoulde not goe from hence ſtreight into priſon, or, into Bridewel. Piſtrinum, was a place wher the Corne was ground and bread made: and it is deriued of pinſo, ſis, ſui, ſitum vel piſtum, which is either to grinde with milſtones, or to beate to meale with a peſtle in a morter, as (for lack of milles) men in olde time did: and becauſe it was a very paineful thing, and full of labour, many vſed for puniſhment of their ſeruantes, to put them to that office, which was to them a ſore and greuous puniſhment and impriſonment.

23 Nihil eſt preci loci relictum, prayinge maye haue no place, or, it is paſt intreatinge.

23 Perturbaui omnia, I haue troubled altogether, or as we ſay prouerbially, I haue ſtyrred the coales, or, I haue made the pot to ſeeth, or my ſelfe hath brought all out of frame, or in the briers.

24 Herum fefelli, I haue beguiled my Maiſter, or, I haue played the falſe felowe wyth my maſter.

25 Fec

25 Feci insperante Simone, atque inuito Pamphilo, I haue done it, Simo nothinge lokinge for it, and cleane contrary to the minde and wil of Pamphilus.

26 Quòd si quieuissem, nihil euenisset mali, That if I had sitte in rest, there shoulde no ill nor harme haue chaunced at all.

27 Eccum ipsum video. Loe yonder I see hym.

Vtinám mihi esset aliquid hic, quò nunc me præcipitem darem, woulde God I had some place here, that I might nowe caste my selfe downe headlong.

In the fift Scene.

1 Vbi illic scelus est qui me perdidit?

Where is the vngracious knaue that hath vndone me, or that hath brought me into ỹ briers.

1 Perij, I am vndone, or I am but dead, Or, I am vtterly cast away, or God haue mercy vpon me: with all other englishes of occidi. 13 line, and nullus sum. 20 line in the Scene next afore this.

3 Confiteor hoc mihi iure obtigisse. I graunt this to haue rightfully chaunced vnto me.

3 Quandoquidem tam iners, tamque nullius consilij sum. For bicause I am so foolishe or dull & haue no cast in ỹ world, nor discretion nor wit.

4 Seruòne fortunas meas me cómisisse futili, To haue put and committed all that I haue vnto a light prating or bablinge knaue, for there is vnderstanded oportuit or decuit, as saieth Linacre in his first boke de figuris constructionis, And Melancthon in his Syntaxi noteth

such

suche maner of speakinge by indignation, asking a question to be commenly pronounced & spoken by the Infinitiue Moode absolutely and so vse wee to speake also in our englishe speach. Hic & hæc futilis, & hoc futile, is hee that can kepe nothing secret, but is as a vessell full of chines, and (as Apuleius sayeth) Leuis homo & futilis, lachrimarum plenus.

5. Precium ob stultitiam fero, I am serued euen like a foole, or am serued well ynough for my foolishnes.

5 Inultum id nunquam auferet, He shall neuer escape vnpunished for it, or, I shall assuredlye requite it him, or, he shall surely aby for it.

6 Posthac incolumem sat scio fore me, nunc si deuito hoc malum, I knowe right well, that I shall do well inough from hence forth, if I may nowe escape this mischiefe.

8 Qua fiducia id facere audeam? Howe maye I be so bolde as to do that.

9 Quid me faciam nescio, I cannot tell what to do with my selfe.

9 Id ago sedulò, There about I goe as faste as I can.

10 Huic malo aliquam producam moram I will delaye or prolonge, or put of, or driue forth my punishment yet a litle while.

11 Ehodum bone vir, quid ais? Oh come hether gentilmans body, how say ye? A sayinge vsed Per ironiam.

11 Viden' me tuis consilijs impedimum esse? doest thou not see me brought in the briers through thy

thy deuice and counsell?

12. At iam expediam. But I wyll bring you out agayne shortly.

13 Tibi ego credam furcifer? Shoulde I geue credence vnto the naughty knaue, or, villayne?

14 Tu rem impeditam & perditam restitues. wylt thou recouer a thing, so incombred and so farre gone? or wylt thou recouer a thing intangled, intricate, and past al remedy or cure?

14 Hem, quo fretus sim. Lo what assurd speare I haue of thee? or what a sure man haue I of thee to beare me bold on.

15 Me hodié ex tranquillissima re coniecisti in maximas turbas, Thou hast now cast me out of meruellous great quietnesse into exceeding great trouble.

16 An non dixi esse futurum? Did not I say that it woulde bee thus, or saide not I that it wolde come to this passe, or to this poynt?

16 Quid meritus es? What haste thou deserued, or what art thou worthy to haue.

16 Crucem, hanging.

17 Sine ad me vt redeam, suffer me to come to my selfe againe, as if I had said, to gather my witts vnto me agayne.

18 Non habeo spacium, vt de te sumam supplicium vt volo, I haue no leasure to punish thee as I would doe.

19 Hoc tempus me haùd sinit te vlcisci, The time will not suffer me nowe to bee reuenged on thee, or I haue no leasure nowe to bee reuenged on thee,

Out of the fowrth acte
In the first Scene.

5. Id ne est verum? Is that true?
5 Id genus hominum pessimum est, That sort men be very yll.
7 Tempus est promissa perfici. It is time th all promisses be fulfilled and kept, or, it is tim that all couenauntes be perfourmed.
8 Tum necessariò se aperiunt. Then they mus needes shew what they be, then doe they wit out remedie vtter themselues.
9 Res cogit me denegare, The thing it selfe, ca seth me to denie it.
10 Impudentissima eorum oratio est, The wordes are without shame.
11 Quis tu es? Who be you?
11 Quis tu mihi es? What good maister of min are you, or what doest thou for mee, that I should be bound of dutie to do for thee?
Do are these wordes taken in this place of Te rence, and in that sence vsed.
12 Proximus sum egomet mihi, I must bee bes friend vnto my selfe, or, must serue mine own selfe first, or, I loue you well, but my selfe bet ter, or. euery man for himselfe.
12 Vbi fides est? where is honestie now adaye or, where is truth or faithfulnes of promise?
13 Nihil eum pudet, He is ashamed of nothing or there is no shame in him.
15 Quid agam? What may I doe?
15 Adeàmne ad eum? Is it best I go vnto him?
15 Cum eo ne iniuriam hanc expostulem.

Is it best I chyde with him, or take him vp for this displeasure, or not?

16 Ingeram ei mala multa, I shall multiplie and shewe him many shrewde woordes, or, I shall geue him many checkes, Or shall laye manye thinges to his charge.

16 Nihil promoueris, You shall neuer bee the nerer, or it shall nothing auayle you.

17 Multùm molestus illi fuero, I will vexe hym a litle, prouerbially, or, I will anger euerye vaine in his harte.

17 Animo morē gessero, I wil satisfie my mind, or I will ease my harte or stomacke, or I will followe mine appetite.

18 Et me & te imprudens, nisi quid dij respiciūt, perdidi, I haue vndone or cast away bothe my selfe and also you vnware, if God helpe not, or except God finde some prouision.

19 Soluisti fidem, You haue broken promise.

20 Quid tandem? Why, what now?

20 Etiam nunc me subducere istis dictis postulas, Thou wouldest yet agayne deceiue me with thy woordes. Subducere, id est fallere. Subducere, hath diuers significatiōs, amongst other it is to cōuey away priuely. But here it is taken for the Greeke woorde ὑπαλεῖψ, whiche is sillable for sillable, as Subducere, and that vocable the Greekes vse figuratiuely for Fallere, that is to deceiue, and so is Subducere, vsed also in the Comedie of Plautus, entituled Menechmi: Rapide raptorem pueri subduxti fides.

22 Tuum animũ ex animo ſpectaui meo, I haue eſpied thy minde by mine owne.

24 Falſa me ſpe producis, Thou leadeſt me or driueſt me forth with a falſe or vaine hope.

25 Ah neſcis quantis in malis verſer miſer, Ah thou knoweſt not in how great diſtreſſe I am, vnfortunate man that I am, or, thou canſt not tel in what miſerie I am, poore ſoule, or vnhappy man that I am.

26 Ah quantas mihi tuis conſilijs confeciſti ſollicitudines? Oh what care haſte thou wrought mee, throughe thy meanes or aduyſe, or counſell?

27 Hic meus eſt carnifex, This is my ſcourge or tormentour.

27 Quid iſtuc tam mirum eſt? de te exemplum capit? What great wonder is that? hee taketh example of thee.

28 Haud iſtuc dicas, ſi me cognôris, You would not ſaye ſo, if you knewe me well.

29 Cum patre altercâſti dudum, You multiplied woordes with your father right nowe, or erewhyle.

30 Is nunc tibi ſuccenſet, Hee is now angry with thee, or he hath now take displeaſure with thee.

31 Non quiuit te hodiè cogere vt faceres, He could in no wyſe make or cauſe thee to doe it.

32 Scis ærumnas meas, Thou knoweſt what miſerie I am in.

34 Non poſtulabat quiſquam, No man deſired, or required, or there was no man willing or about it.

35 Coactus tua voluntate es, Thou were compelled with thy good wyll.

36 Nondùm scis, Thou knowest it not yet.

37 Imò equidem scio, Yes mary, I doe knowe it well enough.

38 Cur me enecas? Why doest thou kill my hart, or why doest thou molest me?

39 Nunquàm destitit suadere, orare, instare, donec perpulit vt dicerem, Hee neuer ceased counseling, praying, and calling vpon mee, till hee had made, or caused me to saye it.

40 Dauus interturbat omnia, Dauus troubleth altogether, or bringeth al in the byers, Dauus marreth all.

41 Mihi deos satis scio fuisse iratos qui illi auscultauerim. I knowe very well, that God was displeased with mee, that I gaue eare vnto hym, or that I was ruled by hym, or that I followed his counsell.

42 Quid ais scelus? What sayest thou varlet, or villayne?

43 Dij tibi dignum factis, exitium dent, God giue thee mischiefe as thou hast deserued, or, God geue thee death according to thy desertes.

44 Si omnes hunc coniectum in turbas inimici vellent quod nisi hoc, consilium darent? If all the enemies he hath, would desire to cast hym into trouble, what other counsell would they geue hym, then this?

45 Deceptus sum, I was deceiued or beguyled.

46 Hàc non successit, alia aggrediemur via. It hath not prospered or come to effect this waye,

now I will assaye another waye.

47 Primò processit parùm, It first it prospered but shrewdly, or at the beginning it went forwarde but easely.

48 Non potest ad salutem conuerti hoc malum, This mischiefe can neuer be recouered or remedied, or eased, or this sore can not be healed, or recured.

49 Si aduigilaueris, If thou geue heede, and doe thy good diligence.

51 Ego hoc tibi pro seruitio debeo, I owe you this of dutie, as being your seruaunt.

52 Conari manibus, pedibus, nocteq; & die. To endeuour and doe all that I can hand and foote, daye and night. Manibus pedibusque, Hand and foote, that is to saye, with all our might, and with all good effecte and diligence to vs possible, Eras. in the prouerbes.

53 Capitis periculum adire dum prosim tibi, To put my life in aduenture and ieoperdie, so I might doe you good.

54 Tuum est, It is your parte.

54 Præter spem euenit, It hath chaunced otherwyse then I trusted or hoped.

55 Parùm successit quod ago, It commeth but easely to passe that I goe about.

55 Facio sedulò, I will doe my diligence or the best I can.

56 Melius tu aliud reperi, Fynde or inuente you some better thing.

56 Me missum fac, Let me alone.

57 Restitue in quem me accepisti locum, Restore or

ſtore or ſet me againe in the ſame place, or caſe or ſtate, that thou foundeſt me in.

58 At iam opus eſt, But it muſt be done by and by, at once, quickely.

59 Concrepuit oſtium, The dore creketh.

60 Nihil ad te, That is nought to thee, or, it appertaineth not vnto thee, or that haſte thou nought to doe with all.

¶ In the ſeconde Scene.

1 Vbivbi erit, inuentū tibi curabo & mecum adductum. Whereſoeuer he be, I ſhall finde him out for you and bring him with me.

2 Anime mi noli te macerare, Deare harte, doe not hurt your bodie with thought.

3 Optimè mihi te offers, You merte mee as well as can be.

4 Orare iuſſit, ſi ſe ames, herus, iam vt ad ſeſe venias, My maiſter cōmaunded me to deſire you, if you loue him, to come nowe vnto him.

5 Orat iàm ad ſe vt venias, Hee prayeth you to come to him.

5 Hoc malum integraſcit, This miſchiefe beginneth euen nowe of freſhe.

6 Siccine me opera tua nunc miſerum ſolicitari? Ought I poore ſoule or vnfortunate mā thus to be vexed, or brought to woe, by thy helpe, or by meanes of thee? Underſtanding decet or oportet, by the figure of Eclipſis, as afore wee noted.

9 Age, ſi hic non inſanit ſatis ſua ſponte inſtiga, Goe to, if he be not mad enough of him ſelfe ſet him on, or helpe him forwarde.

9 Aedepòl ea res est, Forsoothe that is euen the matter.

10 In mœrore est, Hee is in sorowe.

11 Per oēs tibi adiuro deos vel superos, I sweare to thee by God & all the saintes in heauen.

12 Si capiundos mihi sciam esse inimicos omnes homines, If I knewe that I shoulde haue all the men in the worlde myne enemies, or against me, or though I knewe that I should haue the displeasure of all men lyuing.

13 Hanc mihi expetiui, I haue desired, or my minde hath bene to haue this woman.

13 Conueniunt mores, Our maners be one, or our conditions agree.

14 Valeant qui inter nos dissidium volunt, Fare well they, or, a strawe for theim, that would haue vs twoo at debate.

14 Hanc nisi mors mihi adimet nemo, There shall no man take awaye, or departe her from me b it death.

15 Non Apollinis magis verum atque hoc responsum est, Not the aunswere of Apollo, is truer then this. This is as true, as if God had spoken it.

16 Volo, ne per me stetisse credat, quò minus fieret, I would haue hym thinke, that there was no fault in me, that it was not done.

17 Si id fieri non poterit, faciam quod in procliui est, If that may not bee, I wyl doe that, that may easely bee done, or, that commeth to hande, or that myne owne mynde serueth mee, beste to doe. For here In procliui quod est, is expoun-

ded by

ded by Petrus Marſus, in his Commentaries vpon this place, Id eſt, ad quod ſum procliuis, id eſt inclinatus ob amorem, qui trahit animum. Item in procliui eſt, quod facile eſt, & ad quod ſine magno labore deſcenditur. Plautus in his Comedie, entituled Captiui duo, and Cæſar in his Commentaries, vſeth Procliue for Facilè, ſimpliciter.

18 Videris miſer æquè atque ego, You ſeeme to bee in as ill caſe, as I, or, you appeare to bee in miſerable caſe as well as I.

19 Scio quid conêre, I knowe what thou goeſt about.

19 Hoc tibi effectum reddam, I wyll bryng it you to paſſe.

21 Huic non tibi habeo, ne erres, I haue it for this man, & not for you, that you be not deceiued.

22 Sàt habeo, I am content with that, or that is enough for me.

22 Dies hîc mihi vt ſit ſatis ad agendum vereor, I feare that this daye wyll not ſuffice, or wyll not be ſufficient for me to doe my buſines.

23 Ne vacuum eſſe me nunc ad narrandum credas, Thinke not that I am nowe at leaſure to talke, or to tell tales.

24 Hinc vos amolimini, Get you hence. Amolimini, i. auferte (inquit Nonius) citing this place of Terence. Pacuuius, Non tu hinc è conſpectu amolire? Siſenna, Impedimentum omne de itineribus amoliuntur. i auferunt. Ergo vos hinc amolimini, id eſt, vos hînc auferte, vos hînc recipite, recedite, abite, ex Petr. Marſ.

24 Mihi impedimento estis, You let mee, or hin-
dre mee.
25 Quò hinc te agis, id est, recipis, confers? Whi-
ther goest thou?
25 Verum vis dicã? Wilt thou that I say truth?
26 Quid me fiet? What shall become of me?
27 Non sat habes impudens, quod tibi dieculam
addo? Art thou not content shameles fellow
that I win or get the a daye or twoo?
31 Domi ero, I will be at home.
31 Parumpèr operire me hic, Tarie me here a
litle whyle.
32 Facto opus est, It must needes be done.
32 Matura, Hye or make haste.
32 Iam hic adero, I wilbe here agayne by & by.

¶ In the third Scene.

6 Quid istuc obsecro est? What is that I beseech
thee, or what meaneth this thy deede I praye
thee?
7 Opus est mihi tua exprompta memoria, I had
neede that thou shew thy good witte, or I must
needes haue thee shewe thy good witte.
Memoria, id est ingenio, exprompta. i. vt expro
matur & exerceatur.
10 Ante nostram ianuam humi depone, Laye it
downe on the grounde before our doore.
12 Quamobrem id tute non facis? Why doest
not thou it thy selfe?
15 Noua nunc religio te istæc incessit, This ho-
lines or superstitiõ is come vpõ the but of late.
16 Moue te ociùs, Goe on, or get te hence at once
or hye apace.

18 Repudio consilium, quod primum intenderã, I renounce and forsake now my first pretence, or I nowe leaue of the counsel, purpose or deuise, which I first pretended or purposed. Intenderam. i. proposueram, instituera, taken by a metaphore or translation of the hunters or fishers. For Intendere is to lay abroade, or to set their nettes, or els of ỹ shoters that haue their bowes bent.

Cicer. in Catone. Intentum animum tanquàm arcum habebat, nec languens succumbebat senectuti.

19 Nescio quid narres, I can not tell what you saye, or I knowe not, or I wot not what you meane by your saying.

19 Hinc ab dextera venire me adsimulabo, I will make as though I came this other waye on the right hand.

20 Subseruias orationi vtcunque opus sit verbis, See that you vpholde and helpe my tale with woordes as neede shall require.

22 Ego quid agas nihil intelligo, I perceiue not where about you goe.

23 Si quid est quod mea opera opus sit, If there be any thing that my help be required in.

24 Ne quod vestrum remorer commodum. That I may not let or hinder you of any pleasure.

In the fourth Scene.

1 Reuertor postquam quæ opus fuerunt paraui, Nowe that I haue ordeined and made readye such thinges as needed, I am come agayne.

5 Reli-

5 Reliquit me homo, atque abijt, The felowe hath left me alone, and is gone his wayes.
6 Quid turbæ est apud forum? What a doe, or howe muche adoe is abroade?
6 Quot illic hominum litigant? Howe many persones be there striuing and chyding.
7 Tum annona cara est, Besides that, corne is at a highe price.
8 Quæ hæc est fabula? What aray haue we here? Or what a reckening is this? or, what haue we here adoe?
9 Puer hic vndè est? From whence cometh this childe?
10 Satin' sanus es, qui me id rogites? Arte thou well in thy witte, to aske that question of mee?
11 Hic neminem alium video, I see no man els here.
11 Miror vnde sit, I marueyle from whence hee commeth.
12 Concede ad dexteram, Come hether to this side, or come on the right hande.
13 Deliras, Thou dotest, or, thou arte foolyshe.
14 Verbum mihi vnum præterquàm quod te rogo, faxis caue, Beware that thou speake not one woorde to me, but that that I aske and desmaunde of thee.
15 Dic clarè, Speake out aloude.
17 Quantum intelligo, As farre as I perceiue.
18 Adeon' videmur vobis idonei, in quibus sic illudatis, Seeme wee vnto you so meete folkes, with whom thus to dalye?
19 Veni in tempore, I came euen in season.

21 Caue ne quoquàm ex isto excedas loco, Beware that thou go not one foote out of the place thou standest in.

22 Dijte eradicent, ita me miseram territas, A vengeance light on thee, that so doest feare me.

23 Tibi ego dico an non? Doe I bidde thee or not? or, doe I speake to thee or not, or, I speake to thee, doe I not?

23 Quid vis? What wouldest thou?

23 At etiàm rogas? And doest thou aske yet againe?

24 Mitte id quod scio, dic quod rogo, Let passe that that I knowe, and tell me that I aske.

27 O facinus animaduertendum, O deede, worthy to be punished.

27 Quid clamitas? What a crying makest thou?

29 O hominem audacem, O saucy bold felowe.

29 Vidi Cantharam suffarcinatam, I sawe the woman Cantharа, tucked vp with her lap full of geare.

30 Dijs habeo gratias, I thanke God highly.

34 Tantò hercle magis dabit, In faythe he wyll geue it so muche the soner.

35 Vt tu sis sciens, I would thou shouldest well knowe it.

36 Hunc in mediam viam prouoluam, I will cast or tumble him in the middes of the streete.

37 Te prouoluam in luto, I shall, or I will tumble thee in the myre.

38 Tu non es sobrius, Thou arte not well aduised.

39 Fallacia alia aliam trudit, One fashoode or subs-

or ſubtiltie bringeth in an other.

39 Iam ſuſurrari audio, I heare ſuche a whiſpering.

40 Coactus legibus eam vxorem ducet, Hee ſhall be conſtrained or cõpelled by the lawe to marie her.

42 Iocularium in malum inſciens penè incidi. I had vnware almoſte fallen into a ſhrewde ſporting matter. Donatus in his commentaries vpon this place, expoundeth Iocularium pro graui & moleſto ac nimio. Cato per antiphraſin, i. contrarium, vel è contrario, as wee call ironicè bellum, quòd minimè bonum eſt. Et Hieronimus, monachum quendam ſupinæ negligentiæ, nimiumque oſcitabundæ dormitantiæ, appellat Vigilantium.

42 Per tempus aduenis, You are come in verye good ſeaſon, you come in puddingtime.

44 Audiui omnia, I haue heard euery woorde.

45 Audiui à principio, I haue heard it euen frõ the firſt worde, or, from the firſt beginning.

46 Hunc iam oportet in cruciatum hinc abripi, This felowe ſhould nowe be had from hence to puniſhment, or, it were well done that he ſhould be had &c.

47 Hic ille eſt, nõ te credas Dauum ludere, This ſame is the man, thinke not that thou mockeſt me Dauus.

48 Nil pòl falſi dixi mi ſenex, In good ſouth I ſpake neuer a woorde falſe, good olde father.

49 Noui rem omnem, I knowe all the matter.

50 Ne me attingas ſceleſte, Touche me not thou naughty

naughty fellowe.

51 Inepte nescis quid sit actum, Foolishe felowe, thou knowest not whereabout I haue gone, or wherefore this was doone.

52 Alio pacto haud poterat fieri, It could not bee done any otherwise: or it coulde haue bene brought about, or, brought to passe none other wyse.

53 Prædiceres, Thou shouldest haue told me before.

¶ In the fift Scene.

1 Inhac habitasse platea dictum est Chrysidem, It was tolde me, that Chrysis dwelled in this streete.

2 Inhonestè optauit mulier parare hic diuitias potiùs quàm in patria honestè pauper viuere, Shee desired to get richesse and goodes in these parties, or in this coūtrey, by mistiuing or with dishonestie, after an other facion rather thē honestly, or, with honestie, then to liue like a poore woman in her owne countrey.

4 Eius morte, lege ad me redierunt bona, By his decease, his goodes by the law, are come to me.

5 Quos perconter? Of whom should I, or, may I enquire?

6 Quem video? Whom doe I see? or, whom haue I espied?

7 Saluus sis, God saue you.

9 Quo pacto hic? satin' rectè? How do you here, all well? or, howe is it with you here? all safe & in good health. s. agitur.

12 Haùd auspicatò hùc me appuli, I am come hether in

ther in an vnlucky houre.

13 Si id scissem, nunquàm hùc tulissem pedem. If I had knowen that, I would neuer haue set forth foote hither.

17 Aliorum exempla commonent, The examples of others doe teache, shewe, or testifie.

18 Arbitror & aliquem amicum & defensorem esse. I thinke he hath some friende and defender, helper, or ayder.

19 Grandiuscula iam profecta est illinc, She went from thence, being already of a metely good age and stature. For Grandis may be referred to both.

22 Antiquum obtines, You keepe your olde conditions, or, you are the olde man. Plautus, Antiquum obtines hoc tuum, tardus vt sis: Thou kepest thy olde condition to be slowe, or that is thy condicion of olde to be slowe.

24 Nolo me in hoc tempore videat, I would not he should see me nowe.

Out of the fifte Acte, In the first Scene.

1 Satis spectata erga te amicitia est mea, My good will & loue towardes you, is wel enough, or sufficiently proued and knowen.

2 Satis periculi cœpi adire, I had almoste ieoperded farre enough, or, I began to put my self in perill enough.

2 Orandi iam finem fac, Nowe leaue your praying, or, nowe praye me no more, or no longer.

3 Studeo obsequi tibi, I tender your pleasure, or I applie to followe your mynde or appetite, or,

I would

I would gladly followe your mynde.

4 Quàm maximè abs te oro atque postulo. I de-
sire and praye you with all my very harte.

5 Beneficium verbis initum dudum, nunc re com-
probes, The benefite or pleasure ere whyle in
woordes begun and entred, now execute, or ac-
complishe in deede. Initum, id est, incœptum,
comprobes id est, perficias.

6 Vide quàm iniquus sis præ studio. See how vn-
reasonable you are for affection.

6 Dum efficias id quod cupis, quid me ores nõ co-
gitas, So that thou mayest bring to passe
that that thou desirest, thou doest not thinke nor re-
garde what thou desirest.

8 Nam si cogites, remittas iam me onerare iniu-
rijs. For and if you did, you would ceasse to o-
uerlade or charge, or cumbre mee with vnrea-
sonablenesse.

10 Occupatus amore, Ouercommed, or entan-
gled with loue.

10 Abhorrens ab re vxoria. Defying mariage, or,
nothing minding to marie, or set cleane against
mariage: or, louing nothyng worse then ma-
riage.

14 Nos missos face, Let vs alone, or, me.

15 Ne illis animum inducas credere, Lette it not
sinke in your harte or stomacke to beleue them,
or to geue credence vnto them.

17 Hæc sunt ficta omnia, All this is feigned e-
very whit.

18 Vbi ea causa, quamobrem hæc faciunt erit
adempta, desinent, When the cause, where-
for they

fore they doe all this, shall be taken awaye, they will leaue or surcease.

19 Cum Dauo egomet vidi iurgantem ancillam. Wyp selfe sawe the maide chiding with Dauus.

19 Erras, Thou art deceiued, or beguiled, or, thou art wyde.

20 Vero vultu, Euen in good sadnes.

20 Ibi me adesse neuter tum præsenserat, Neither of theim both had thā yet perceiued that I was so nighe there.

21 Dauus dudùm prædixit mihi, Dauus shewed or tolde me so right now, while ere, or a lytle while agone.

¶ In the second Scene.

1 Animo ocioso esse impero, I bid you; or, I charge you set your harte at reste, quiet, ease, & set your harte in quiet at my woorde.

2 Quid illud mali est, What ill chaunce, or what mischiefe is that?

4 Omnis res est in vado, All the matter is safe, or in suretie, or out of daunger. Vadum est aquæ fundus, in quo quisquis constiterit, is iam effugit periculum ne mergatur, Eras. in Chiliad.

5 Herus est quid agam? Here is my maister what shall I doe?

5 O salue bone vir, What! God saue you gentleman, or honest man, or gentlemans bodie.

6 Omnia apparata iam sunt intus, All thinges are ready, or in a readines now within.

6 Curasti probè, Yee haue done well, or with great diligence.

7 Vbi voles, me accerse, When you wyl, send for me.

8 Quid

8 Quid istic tibi negotij est? what businesse haste thou there, or what makest thou there?

9 Modo introij, I went in but euen right nowe.

9. Quàm dudum? How long agone, or howe longe synce?

10 An ne est intùs Pamphilus? Is Pamphilus within?

10 Crucior miser, I am wrapped in woe, poore sory wretch.

11 Non tu dixti esse inter eos inimicitias carnifex. Diddest not thou tell me that they were at debate thou naughtye wretche, villayne, or caytife?

15 Quùm faciem videas, videtur esse quantiuis pretij, When a man looketh on his face, he semeth a right honeste man, or if a man shoulde take him by his countinance he seemeth an honest man, or to looke to, or to seeme to, hee appeareth to be as substanciall as any man.

16 Tristis seueritas inest in vultu, atque in verbis fides, There is in his face, countenaunce, or looke, sad grauitie, and in his wordes substancialnes, or trueth.

17 Quidnam apportas? What tidinges bringest thou?

15 Illum audiui dicere, I heard him say.

20 Verbum si addideris, if thou speake one word more,

20 Audi obsecro, Heare mee speake I beseeche you.

20 Sublimem hunc intrò rape, Hoyse mee this fellow on thy backe, and carry him in.

22 Si me quicquam mentitum inuenies, occidito
If you shall finde that I haue made any lie, kyl
me, or take my life.
22 Nihil audio, I will not heare one word.
23 Ego iam te commotum reddam, I will angr
euery veine in thy harte.
24 Cura asseruandum vinctum. See that he be kep
fast in yrons.
24 Quadrupedem constringito, Wynde him an
set him fast hand and foote.
27 Ah ne sæui tantopere, Tushe be not so angri
or so eigre, or angre not thy selfe so.
28 Nonne te miseret mei? Do you not pittie m
or, haue you no pitie on mee?
30 Ecquid te pudet? Art thou not ashamed?

¶ In the thirde Scene.

1 Quis me vult? Who would haue me?
2 Rem ipsam dic. Tell the very matter in deed
or the matter it selfe.
2 Mitte malé loqui. Leaue your chiding, o
foule language.
4 Ita prędicant. So they saye.
5 O ingentem confidentiam. O mervailous im
pudencie or vnshamefastnesse, or boldnesse.
6 Num cogitat quid dicat? Doth he thinke, re
garde, or passe what he sayeth?
6 Num facti piget? is he any thing sorye for th
that he hath done?
7 Num eius color pudoris signum vsquam indi
cat? Doth his colour in any maner poinct shei
any maner signe of shamefastnesse?
8 Impotenti est animo, He is of an outragiou
willfu

wilfull stomake or appetite, or he cannot master, subdue, restraine, withdrawe, or rule the passions of the mynde, for that is Impotentem esse.

8 Præter ciuium morem, Contrary to the custome or vse of all other honest men.

9 Præter legem, Contrary to the lawe.

9 Præter sui voluntatem patris, Against the mynde and will of his owne father.

10 Habere studet cum summo probro, He laboureth to haue it, to his verye greate reproche, shame, and dishonestie.

11 Me miserum, Alas that euer I was borne.

11 Modóne id demùm sensisti? Dost thou perceiue, or hast thou founde that nowe at last and neuer afore?

12 Ita animum induxti tuum, Thou hast so perswaded thy selfe.

14 Istuc verbum veré in te accidit, This worde may well be spoken or sayde of thee, or doothe light vpon thee.

15 Cur me excrucio? Why do I vexe my selfe?

15 Cur me macero? Why do I freat my selfe awaye?

17 An pro huius peccatis ego supplicium sufferam? Shall I suffer punishement for his offences, or where he hath offended, or done amisse, or for another mans faultes?

19 Cur me huius solicito amentia? Why do I trouble and vexe my selfe for his follye?

21 Viceris, You shall haue your owne mynde or pleasure.

22 Licet me pauca? May I speak a word or two, subauditur enim loqui.

26 Tibi me dedo, I submit me vnto you, or, I put me in you grace.

26 Quiduis oneris impone, Lay vpon mee what burden you wyll, or charge me with the streitest iniunction you wyll or you please.

27 Vt potero feram, I wyll suffer it as well as I may.

28 Hoc modò te obsecro, I desire but this of you.

28 Ne eredas à me allegatum hunc senem, think not that I haue brought, or caused to bee sent hither this olde man.

29 Sine me expurgem, Let mee cleare my selfe, or let me make my purgacion, or declaration.

29 Illum hùc coram adducam, I wyll fetche or bring him hether before your owne face.

30 Aequum postulat da veniam, He desireth but reason, graunt that licence, or geue hym leaue.

30 Sine hoc te exorem, Let mee obtayne that of you, or graunt me that my petition, or desire, or let me intreat you this boune.

32 Pro peccato magno paululùm supplicij satis est patri, A litle punishmēt for a great faulte is enough to a father, small correction in his sonne for a great and heinous offence doth satisfie and content a father, or a father thinketh small correction or punishment, for a great offence to be enough in his sonne.

¶ In the fowrth Scene.

1 Mitte me orare, Pray me no more.

4 Quid tu Athenas insolens? subaudi aduenisti? What makest thou at Athens being there such a straunger? or which commest so little here? or so seldome?

6 Mene quæris? Doest thou aske for me, or doest thou seeke me, or wouldest thou haue mee.

8 Tu ne hoc facias? Shalt thou doe suche a thinge?

8 Homines adolescétuli imperiti rerum, Younge men hauing no experience of the world, or not knowing the worlde.

9 In fraudem eos illicis, Thou bringeste them to displeasure & inconuenience: or, thou entycest them too that thynge, whereby they shall haue hurt: or, thou tollest them into the snare, or into daunger. Fraus is vsed in the olde authours pro pœna, vel pro eo vndé aliqua pœna proueniat: Vlpianus de ædilitio edicto l. Quum autem. Veteres fraudem pro pœna ponere solebant. Differunt tamen, inquit idem Vlpianus, pœna & fraus, quum fraus sine pœna esse potest, pœna sine fraude esse non potest. Pœna enim est noxæ vindicta, fraus & ipsa noxa est, & quasi quædam pœnæ præparatio. Hinc fraudi esse, est alicui adscribi aut vitio dari, vnde pœna aliqua proueniat. Ci. in oratione pro Sexto Roscio: id erit ei maximè fraudi. Idem in Phil. Eis fraudi ne sit, quod cum M. Antonio fuerint. Idem pro Cluētio. Quæres nemini vnquam fraudi, And é contrario.

Sine fraude esse, est extra noxam esse, vel absq
noxa & extra periculũ. Titus Liui ab vrbe con
dita. Sua omnia sine fraude Pæni deportant. Id
de bello punico. vt sine fraude punicum emitte
retur præsidium. Lege Hadrianum de serm. Lat

10 Sollicitando & pollicitãdo eorum animos lac
tas With enticing and faire promising, thou fee
dest forth their myndes.

10 Sanúsne es, Art thou well in thy witte?

12 Metuo vt substet, I feare he will not or is
not able to holde his owne.

13 Si hunc nôris satis, non ita arbitrere, If you
knew this man throughly, you woulde not so
thinke.

13 Bonus hic est vir. This is an honest man.

16 Ni metuam patrem, But that I feare my fa
ther, or, if I were not a feard of my father, or
it were not for feare of my father.

16 Habeo pro illa re illum quod moneam probe
I know what to tell him in his eare for tha
well enough, or I haue to put hym in minde of
or to say to, for that thing well enough.

17 Sic est hic, This is his facion, maners, or co
dicions.

18 Si mihi pergit quæ vult dicere, ea quæ no
vult audiet If he continue to saye his pleasu
to me, he shal heare that shal be litle to his pa
Erasmus in Chil.

20 Vera an falsa audieris, iam sciri potest, Wh
ther it bee true or false, that you haue hearde,
may nowe be knowne or tryed.

21 Naui fracta eiectus est. His shippe brake, an

he cast on lande, or, hee was caste to lande at a shipwrake.

23 Fabulam inceptat, He beginneth to fable or to tell a feigned matter.

24 Is mihi cognatus fuit, He was my kinseman or cosin.

25 Eum recepit. He toke him into his house.

25 Audiui ex illo se esse Atticum. I hearde him say, that he was of Athens.

26 Is ibi mortuus est, He dyed there.

28 Hoc certo scio. This I knowe for a suertie, or for certaintie I know this well.

29 Eadem hæc multi alij tùm audiuere. Many others besydes heard euen the same.

30 Vtinàm id sit quod spero. God graunt it bee as I trust.

33 Arrige aures Harken, or geue a good eare.

35 Ille frater meus fuit. He was my brother.

36 Post illa nunc primum audio quid illo sit factum. Sens than, now is the first that euer I hearde what became of hym, or sithe that tyme I neuer heard of hym tyll nowe.

37 Vix sum apud me, ita animus commotus est metu. I am almost out of my wittes, my minde is so troubled, or vexed with feare.

40 Vnus mihi scrupulus etiam restat, qui me malè habet. I haue one gnawing bone or doubt left or remaining yet, whiche troubleth mee curstlye, or shrewdely Scrupuli sunt parui lapilli & minuti, qui inter ambulandum insiliunt in calceos hominis, ac pedem torquent

Inde inijcerè ſcrupulum, dicitur, qui ſollicitu
dinem inijcit animo cuiuſpiam: Terẽtius in Ade
phis, Inieci ſcrupulũ homini. Eraſmus in Chiliad
I haue geuen hym a bone to gnawe.

41 Dignus es cum tua religione odio. Thou ar
to be hated for thy peculiar ſuperſtition, or I
beſhrewe thee for this thy ſcrupuloſitie, or ſu
perſtition.

41 Nodum in ſcirpo quæris, Thou fyndeſt a doub
where none is, or thou arte ſcrupulous, and ne
deſt not. Prouerbialis ſententia eſt in homine
nimis diligentem, aut meticuloſum, qui illi
ſcrupulum moueret vbi nihil eſſet addubitan
dum. Scyrpus, Is a kynd of ruſhes playn
ſmoothe & without any knottes. Quanquam
pud Gellium Scyrpi dicuntur captiunculæ a
gutiæq;. Eraſmus in Chiliad.

42 Nomen non conuenit. It is not the ſame
the right man.

43 Nunquid meminiſti? doeſt thou not remem
ber it?

43 Id quæro. I ſtudy for it.

44 Ego ne id patiar meæ voluptati obſtare
Should I ſuffer that thyng to withſtand
to hinder my pleaſure or ioy?

44 Ego poſſum in hac re medicari mihi. I ca
helpe, or eaſe, or remedye my ſelfe in thys matte

46 Ex ipſo millies audiui. I haue heard hy
ſelfe ſpeake it a thouſande tymes,

46 Omnes nos gaudere hoc te credo credere.
beleue, you thinke that we al be ioyous & glad

of this thinge.

47 Irá me dij ament, Is god helpe me.

47 Quid restat? What is to be done more? what remaineth? or, what is be hinde?

48 Res reduxit me ipsa in gratiam, the thing selfe hath brought, or made me at one.

48 O lepidum patrem, O a gentyll father, or, O a father for the nones, or, a father of pleasure, and suche a one as shoulde bee, or, O a pleasaunt father.

49 Causa optima est, It is very good reason.

51 Dos est decem talenta, Hir dowrie is fiue hundred poundes Talentum enim erat quinquaginta libræ, ex Budæo,

52 Illũ me haud nôsse credo, I thinke hee knoweth not me.

52 Recte admones, You put me wel in remembraunce.

52 Dauo istuc dedam negotij, I wyll committe that busines vnto Dauus.

56 Age fiat, Goe to, be it.

56 Ibo intrò, I wyll goe in.

56 O faustum & fælicem hunc diem, O this is a luckie, happy, and blessed daye.

In the fifte Scene.

1 Prouiso quid agat, I come for the to see what he dooeth.

1 Atq; eccum: And ponder he is.

1 Aliquis forsán putet Some mã percase would thinke.

4 Mihi immortalitas parta est, I am in heauen, or I would neuer desire any other heauen or, I would

wold neuer desire any other heauen, or, I am now euen coulin to god almighty.

5 Si nulla ægritudo huic gaudio interceſſerit If no heuineſſe be mixt with this ioy.

6 Quem ego potiſſimùm nunc mihi exoptem dari, cui hæc narrem? Whome ſhould I moſt gladly deſire to meete withal nowe, to whom I might vtter or expreſſe and ſhewe theſe thinges?

7 Nemo eſt quem mallem omnium, Ther is no man aliue, whome I would more gladly, or more faine haue.

7 Quid illuc gaudij eſt? What great ioye, or gladneſſe is that? Or, what maketh hym ſo merye?

8 Hunc ſcio mea ſolidè gauiſurũ gaudia, I wote or I knowe that hee will bee right ioyous and gladde of my myrthe and gladneſſe, or, I know that he wyll vnfaynedly reioyce in my mirthe and gladneſſe.

¶ In the firſt Scene.

1 Pamphilus, vbinàm hic eſt? Where is Pamphelus, hereabout?

2 Neſcis quid mihi obrigerit. Thou knoweſt not what chaunce, I haue had.

2 Quid mihi obrigerit ſcio, I knowe what chance my ſelfe haue had, or hathe happened vnto my ſelfe.

8 Num ille ſomniat ea quæ vigilans voluit? Doth not he dreame that thing whych hee deſyred waking? or dothe not hee dreame and thinke in his ſleepe that hee hathe obteined that thinge,

thinge, whereuppon his minde ran while hee was waking.

10 Solus est quem diligunt dij. God loueth him as well as any man, or, god loueth hym no man better, or he is god almightyes derlyng.

10 Saluus sum si hæc vera sunt. I am well or in good case, or safe, or I am a made man for euer, if this be true, or if this be so.

11 In tempore ipso mihi aduenis, you come in very good season, in pudding tyme.

12 Me in secũdis respice. Loke vppon mee nowe in your prosperitie.

13 Facturum quæ voles, scio esse omnia. I knowe hee will doo all thinges, that you will haue hym too do.

14 Longum est nos illum expectare dum exeat.

It is, or it woulde be to long time for vs to tarie and loke for him tyll he come forthe.

15 Sequere hàc me. Come after mee this waye or follow mee heere awaye, or come on with mee.

16 Quid stas? Why standest thou still, or, why goest thou not.

16 Quid cessas? Why art thou so slow.

17 Nec expectetis dum exeant hùc. Tary not for them tyll they come foorthe agayne hither.

Finis Andriæ.

¶ *Ex Eunucho in the prolo[illegible]*

1 PLACERE se stud[illegible]onis, [illegible] desyreth to be in fauour with go[illegible] men, or, he desireth to haue the f[illegible] uour of honest persons.

2 Studet placere quamplurimis, m[illegible] nimé multos lędere. He laboureth to please ve[illegible] ry many, and to offende very fewe at all, or, h[illegible] doth the best he can to please very many, an[illegible] to offende, or displease, or discontent as fewe a[illegible] may be.

3 In his nomen profitetur suum, of that nom[illegible] bre or sorte he professeth him selfe to be, o[illegible] among them he professeth to make one, or, h[illegible] reckeneth, or accompteth him selfe to be one.

14 Ne frustretur ipse se. that he do not decei[illegible] him selfe.

15 Nihil est, quod dicat mihi. it shall not seru[illegible] him, or it shall not auayle him to say vnto me[illegible] or he hath nothing to saye to me.

17 Habeo alia multa, quæ nùnc condonabuntur, I haue many other things against him, whic[illegible] now shalbe forgeuen or pardoned.

18 Si pergat lędere, ità vt facere instituit, if h[illegible] continue to do me displeasure as he beginneth, or, as he is purposed.

22 Magistratus quum ibí adesset, when the officer was there.

27 Si id est peccatum, peccatum imprudentia est. If that were amisse doone, the offence was don[illegible] vnware, by my ignorance.

4 Id factum priùs sciſſe ſeſe pernegat. He vtterly denyeth that he knewe any ſuche thinge afore.

4 Cum silentio animaduertite. Hold your peace and gene good eare, or kepe ſilence and take heede, or, harken well.

5 Vt pernoſcatis quid ſibi velit. That you may knowe ſurely what he meaneth.

¶ In the firſt Acte, the firſte Scene.

1 Quid igitùr faciam? what ſhall I then do, or, well, what ſhall I doe?

1 Non eam? Shall I not goe?

2 Accerſor vltrò. I am ſent for without anye bidding, or of her owne mynde.

3 Si quidèm herclè poſſes, nihil prius neq; fortius. In deede if ye woulde ſo do, there were nothing better, nor more meete or ſeeming for a ſtout man.

6 Si incipies, nequè perficies gnauitèr. If a man ſhoulde begin a thing, and not go thorough withall ſtoutly, luſtely, or like a man.

7 Pati non poteris, Thou wilt not be able to abide it.

8 Vltrò ad eam venies, Thou wilt come vnto her of thine owne accorde or mynde, or vnſent for.

10 Eludet vbí te victum ſenſerit, He will laugh thee to ſcorn, when he ſhal perceiue thee ſo tender harted, or to yelde.

11 Dum eſt tempus, While time is.

13 Etiam atq; etiam cogita, Be very well adui-
sed, or looke well vppon the matter in any
wise.

14 In amore hæc omnia insunt vitia, In lou
be al these faultes, or loue hath al these faultes,
incommodities or displeasures.

19 Quod nunc tute tecum iratus cogitas.
That that you being angry cast now and thin
in your minde.

20 Sine modò, Let me alone hardlye.

21 Mori me malim, I had rather dye.

21 Sentiet qui vir siem, He shall know what a fe
low I am.

24 Te vltrò accusabis, Thou wilt willingly ac-
cuse thy owne selfe, or complaine on thine own
selfe, or shew thyne owne faulte, or yelde thyn
owne selfe.

25 Dabis ei vltrò supplicium, Thou wilt be wel
content that he shall punish thee.

27 Prudens, sciens, viuus, videnſqué pereo, I di
being ware, or witting and knowinge thereof,
beeing a lyue, and seeyng, or I am wilfully ca
away.

29 Redimas te captum quã queas minimo, Re-
deme or raunsome thy selfe, being taken priso-
ner, as good cheap as thou mayst, or, if you be
in any daunger, come out a gayne as well a
you may.

31 Ne te afflictes. Neuer vex your selfe.

31 Itáne suades? Dooest thou geeue mee such
counsaile, or doest thou so aduise me?

35 Quod nos capere oportet, hic intercipit,

That profite that we shoulde haue, this felowe taketh by afore.

¶ In the seconde Scene.

1 Vereor ne grauiùs tulerit, I feare leaſt he was diſcontented, or I feare that he tooke the matter greuouſely. Grauiùs pro grauiter, comparatiue degree vſed for the poſitiue, Ex Laurentio Valla. And the comparatiue ſo vſed we qualifie by adding this ſomwhat: as, Pauld grauiùs, ſomewhat greuouſely, or diſpleaſantly.

Vereor ne aliorſùm atque ego feci, acceperit, I feare, leaſt he take it otherwiſe than I did it for. Aliorſùm, to an other ende or purpoſe, or another waye: and it may be ſayde Aliorſùm atque, aliorſum quam, aliorſum ac.

3 Heri intromiſius non eſt. He was not let in yeſterday, or, he was made ſtande wythout doze yeſterday, or, he coulde not get in yeſterdaye.

4 Totus tremo horreóq; poſtquàm aſpexi hunc. I tremble and quake euery parte of my bodye when I ſee or looke vpon this fellowe.

4 Bono animo es, Be of good cheare, or, take a good heart.

5 Accede ad ignem, Come to the fire.

5 Iam caleſces plùs ſatis, Ye ſhalbe as hote as coles by and by.

6 Hem, tun' hìc eras? what, were you here?

7 Quid hic ſtabas? why did you ſtande here?

7 Cur

7 Cur non recta introibas? Why came you not in streight?

9 Mihi patent fores, The dooze is open for me.

10 Sum apud te primus in amore, I am your best beloue, or, you loue me best of all men.

10 Missa isthæc facito, let these thinges passe.

11 Vtinam esset mihi pars æqua amoris tecum, Woulde god thy loue and myne were lyke.

13 Vtinàm hoc tibi doleret, itidém vt mihi dolet, woulde god this greeued thee as it greeueth mee.

14 Vtinàm isthuc abs te factum nihili penderem, Would god I coulde set little by this that thou hast done.

15 Ne crucia te obsecro anime mi, Vexe not your selfe I beseeche you sweete harte, or deare harte, or pigges nie, I praye you fret not your selfe.

16 Non quô quenquam plùs amem, Not that I loue any man better then you.

17 Eô feci, Therefore I did it.

17 Ità res erat, Such was the case.

17 Faciundum fuit, It was needeful to be done, or I might not chose but do it.

18 Credo, misera præ amore exclusit hunc foràs, I weene the poore soule, or poore sely woman shut him out of the doores for loue. Foràs is vsed with verbes that betoken going or moouing forthwarde, as gett thee foorth, Exi foràs I must go forthe. Eundum est mihi foràs,

Ipse licet venias Musis comitatus Homere,
Si nihil attuleris, ibis Homere foras.

Foris, is vsed with verbes betokening being or resting in a place abroade, or from home: as my father is forth, Pater est foris, I haue some thing to doe at home, but abroade I haue no busines, Est mihi domi quod agam, foris nihil est negotij.

9 Siccine ais, Sayst thou so?

9 Qua gratia te huc accersi iussi ausculta, Heare now the cause why I bad you to bee gone for or called. Accerso, is, iui, accersere & arcesso, of the thirde conjugation is to go call. Denotat enim actum corporis. Ex Val. cap. 23. lib. 1. elegantiarum, Accersio, is, iui, ire, of the fourth conjugation is to call. Albeit, Accersio, (as Valla saith, in the place aboue cited) is ofttimes vsed for Accerso. Neuertheless, Accerso doth also signifie to sende for, or cause to be called, as Pater & præceptor accersunt te, Thy father and thy maister hath sent for thee.

0 Dic mihi hoc primùm, Tell me this first.

1 Potísne est hic tacere? Can this fellowe kepe any counsell?

2 Lege hac, On this condition.

2 Tibi meam astringo fidem, I promise you faithfully, or by my fayth.

3 Quæ vera audiui taceo & contineo optimè. Such thinges as I heare true, I can holde in, and keepe secrete very well. Taceo, and Contineo, here bee taken for one thing, and the one doth expounde the other. For this conjunction

copulatiue,& is ofttimes put for id eſt.

24 Sin falſum aut vanum,aut fictum eſt, contin
palàm eſt, But if it be falſe or a lye,or els
likely, and to no purpoſe, or els feined by ſu
tiltie,out it goeth by and by. Donatus in co
mentarijs: Falſum eſt, quo tegitur id quod f
tum eſt. Vanum,quod fieri non poteſt. Fictu
quod non eſt factum, & fieri potuit. Vel: F
ſum eſt fictum mendacium ſimile veritati: V
num,nec poſſibile nec veri ſimile. Fictum,t
ſine vero,ſed veriſimile. Falſum loqui,men
cis eſt. Vanum ſtulti,fictum calidi. Falſum
qui culpæ eſt: Fictum,virtutis: Vanum, vec
diæ. Falſis decipimur. Fictis delectamur. Va
contemnimus. And Contineo for taceo, me
phora eſt à vaſis liquorem continentibus,
metaphore or tranſlation taken of veſſels t
can holde liquour,and not leake nor renne o

25 Plenus rimarum ſum, hàc atque illàc perfl
I am ful of chappes or hooles, and runne o
or leake at this place and that place, or euer
where. Tracta metaphora à vaſis fractis, rim
ſis,minimeque liquoris continentibus. Perfl
is,luxi, perfluere,perfluxum,is to rũne out t
euerye parte,or on euerye ſyde. Vt Lagena m
lè materiata, vel malè compacta perfluit. L
gena,is an earthen canyken, or pitcherde, m
vſed for wyne then for water, whiche if it
not iuſt made,or els craſed, it wyll leake
renne out in euery place.

Caue illi quicquam committas, quod tacit
vel

velis; nam vndique perfluit. Beware that you truste not hym, with anye thinge that you would haue kept secrete, for hee runneth out in euery part, as a broken pitcherd.

So in this place, hàc atque illàc perfluo, id est, in modum non fidelis lagenæ, quæ mihi committitur, effundo. And transfluo is of the same signification, that perfluo is. Valla. lib. 5. eleg. cap. 31.

Taceri si vis, vera dicito. If thou wilt haue it kept secrete, tell truthe.

Ea habitabat Rhodi, Shee dwelleth at Rhodes.

Arbitror, certum non scimus, So I thinke but the truthe or certaintie we knowe not.

Matris nomen & patris dicebat, Hee tolde the name of his father and mother, or, hee tolde the names of his parentes.

Per ætatem non potuerat, Hee could not, hee was so young, or, because he was very young. In elegant manner of speaking, obserued, and noted apud Hadrianum Cardinalem, de ser. lat. Pli. epist. 190. Totum denique ordinem rei, cui per ætatem non interfuisti, yea and al the whole course or order of the matter, at whiche doing you were not present, because you were very younge. Liuius ab vrbe condita: Qui per ætatem ac valetudinem poterant, whiche were of age and in health, able so to doe, or els whiche were neyther so young nor sicke, but that they might. Ibidèm, Omnes qui per ætatem arma ferre possent, Al that were of age, able to weare

harneſſe Cicer. Caio. Mario. Cum per ætat
poſſes, venire tamen noluiſti. Where as,
when you were of age able enoughe, yet
would not come.

34 Mercator hoc addebat, The Marchaunt
this moreouer or further.

36 Mater cœpit educare ita vt ſi eſſet filia,
mother begã to bring her vp, as if ſhee had
her owne daughter. Where note the vſe of
tenſes of verbes. It is to be ſayde in the L
authours of olde time, here, eſſet, and not
ſet, and yet many, etiàm qui ſibi videntur eſſ
liquid, poſteriore loquendi modo nunquàm
vtuntur.

38 Sororem plerique eſſe credebant meam.
Many beleued her to bee my ſiſter, or m
thought verely that ſhee was my ſiſter, or m
beleued ſurely that ſhe had bene my ſiſter,
the latine phraſe ſaith, eſſe, and not fuiſſe.

40 Mihi reliquit hæc quæ habeo omnia? He
me all this that I haue.

41 Vtrumq; hoc falſum eſt, Both this is falſ

44 Sine me peruenire quò volo, Let mee com
that pointe that I woulde, or ſuffer me to
that I would, or ſuffer me to tel out al my

45 Me amare occœperat, Hee began to loue
Occæperat for Cœperat: The compounde
the ſimple.

46 In Cariam profectus eſt, He went foorth,
is gone foorth, or he hath taken his journ
to the countrey of Caria.

46 Interea loci, In the meane time, or in ỹ

ſpace. Donatus in his Commentaries vpō the ſeconde Scene of the ſeconde Acte of the ſame Comedie, readeth Intereàloci, as it were one woꝛde Dia to hyphen, id eſt, per ſubunionem. Subunio, is a marke, that the Greekes vſe whē two ſundꝛie dictions, oꝛ vocables are to be ioyned into one. And ſo readeth Donate here, Intereàloci. Vt pronuncietur acuta antepenultima: Duæ, inquiens, partes orationis cum coniunctæ vnam fecerint, mutant accentum. Intereàloci ergo, id eſt intereà, in the meane whyle, in the meane time oꝛ ſpace.

Poſt illa. i. ab eo tempore. Since that time. Linacre in his ſixt booke, whiche is intituled De figuris conſtructionum, of the figures of conſtruction, vnderſtandeth tempora, and likewiſe in poſteà, and ſayth that in theſe and ſuch other maner of ſpeakinges, as Ex quo, ex eo, ex illo, poſt ea, poſt illa. &c. is Eclipſis of this noune tēpus, as in theſe exāples. Virg. Ex quo Titides. Idē. Ex illo fluere ac retrò ſublapſa referri. Sueton. in the life of Domitianus. Neque ceſſauit ex eo ſtruere inſidias fratri, foꝛ ex quo, illo, & eo tempore, and likewyſe in ſuche as this. Ver. Ante expectatum poſitis ſtat in agmine caſtris, foꝛ ante expectatum tempus. But as the ſame Linacre in an other place noteth, Poſt illa, is an aduerbe of time, oꝛ vſed aduerbially, & is made one woꝛde of twayne, by Subunion, like as Intereàloci, next afoꝛe.

Mea conſilia tibi credo omnia. I committe al my ſecretes vnto you, oꝛ, I truſte you with all

my counsayle, or, I shewe you all my counse
or, I hyde none of my secretes or counse
from you.

49 Ne hoc quidèm tacebit, He wyll not kepe
secrete.

49 Dubium ne id est? Is there any doubt
that? or is that any doubt?

50 Hoc agite amabò, I praye you take heed
this, properly sayde in Latine as afore in
dria: Simo, Hoccine agis an non? Dost t
take heede to this that I saye or not?
Ego verò istuc. s. ago. Yes forsooth syr, (a
swereth Dauus.)

50 Mater mea illic mortua est, My mother d
there.

51 Aliquantùm ad rem est auidior, Hee is so
what couetous for to gette money. Reade
rentium Val. libro primo elegantiarum.
decimo sexto. These aduerbes, Tantùm, qu
tùm, aliquantùm, multùm, paulùm, with oth
lyke, be ioyned with positiues, and woorde
lyke signification with positiues, as Tan
probus, quantùm doctus, as honest as
learned.
Quantùm potes tantùm elabora. Labou
muche as thou mayest, Tantò, quantò, aliq
tò, multò, paulò, with others like, bee to
with comparatiues, as Cicer. Quantò m
es, tantò te geras summissiùs. The high
greater man that thou arte, so muche the
lowely behaue thy selfe. Yet this notwithst
ding, for as muche as the sayde woordes T

tùm, quantùm, aliquantùm. &c. are chaunged into the nature of aduerbes, therefore they may sometymes be vsed for Tantò, quantò, and the others ending in o, especially if ther be not such contraposition, or twoo diuerse thinges, that is to saye, expresse and playne setting of one contrary against an other.

Forma vidit honestà virginem, Hee sawe that it was a goodly fayre mayden, or, hee sawe that the mayde had a very good face, or, was very well faced, or full of beautie.

Precium sperans illicò producit, ac vendit, He trusting to get money, or to bee a gayner by it, set it out to sale, or set it out and solde or made money of it.

Fortè fortuna adfuit hic meus amicus, As happe was, this my friend was present.

Emit eam dono mihi, Hee bought her to geue vnto mee.

Imprudens harum rerum ignarusq; omnium, Vnware, and vnknowing of all these thinges or matters.

Postquàm sensit me tecum rem habere, When hee perceiued, that I hadde to doe with you, or after that hee perceiued, that there were matters betweene you and me.

Fingit causas, Hee piketh quarels, or hee findeth excuses, or lettes, or occasions.

Si fidem habeat, If hee might beleue, or, if hee might bee in suertie, or, if hee might suerly truste.

Ait se iri præpositum tibi apud me, Hee

 sayeth

sayth that hee shall or should be more sette b
more made of, or, more in fauour with m
then thou.

61 Ait velle se illam mihi dare, He sayde that h
would geue her vnto me.

61 Ait se id vereri, He sayth that he feareth th

62 Quantū ego suspicor, As farre as I think
mistrust, or deme.

63 Ad virginem animum adiecit, Hee set or c
his mynde, affection, harte, or loue vnto t
mayde.

65 Multæ sunt caussæ, quamobrem cupio, The
be many causes, wherefore I would fayne.

67 Vt eam suis restituam ac reddā, That I m
restore and surrendre or deliuer her vnto h
parentes, or kinsfolkes.

67 Sola sum, I am alone woman.

67 Habeo hic neminem, neque amicum, neq; c
gnatum. I haue no man here or in these part
neither friend nor kinsman. Three negation
sometimes doe make a more strong or vehem
negation or denial. Cic. in Tusc. questionib
Nihil nec disputare, nec scribere prætermisi,
haue nothing let passe, neither to dispute, re
son, debate, nor to write.

69 Cupio aliquos parare amicos beneficio me
I woulde fayne make gette, or purchase so
friendes by some benefite or pleasure doing
shewing.

79 Amâbo adiuta me, I praye you helpe m
Amâbo, is an aduerbe of praying, and is t
same thing that we saye in Englishe, as euer

shall loue you, or as euer I shall do you a good tourne, or pleasure. &c. and it hath the seconde syllable long Amâbo as some pronounce it.

70 Adiuta me quò id fiat facilius. Helpe me that it may be the better or more easely doen.

71 Sine illũ priores partes per hosce aliquot dies apud me habere. Suffer him to haue the preeminence with mee or in my house for a fewe daies, or for these twoo or three dayes.

72 Nihil respondes? Make you me none answere at all? or wyll you not speake to mee? For in such maner of speakinges, where as the phrase of the Englishe tongue vseth to speake by the future tyme, the Latine men speake by the present tence.

73 Egóne quicquàm cum istis factis tibi respondeam? Should I make thee any answere, or, shoulde I speake vnto thee, doyng by mee as thou doest?

74 Laudo, I can thee thanke, or, I cõmend thee.

74 Vir es, That is a man.

75 Ego nesciebam quorsùm tu ires, I knewe not to what ende you would bring your tale, or, I could not tell to what purpose, effecte, or ende, your tale should come.

76 Paruula hinc est abrepta, She was taken, cõueyed, or stolen awaye from hence, when shee was but a litle one, or when she was a very litle gyrle.

78 Omnia hæc verba huc redeunt denique, All these woordes at last come to this point.

78 Ego excludor, ille recipitur, I am shut out of doores,

doores, and he is receiued into the house, or, I am put out of doores, and he is taken in.

79 Qua gratia? Wherefore? or, for what cause?

80 Illum plùs amas quàm me. Thou louest him better then mee.

81 Istam times quæ aduecta est, ne illum talem præripiat tibi, Thou arte afeard of this mayden that is newe come to the towne, least that she should beguyle thee of him, being such a toly felowe, or him being a man of suche price, or so greatly to be set by, or being such a peece.

82 Egòne id timeo? Am I afeard of that? or, do I feare that?

82 Quid te solicitat? eedò, what thing troubleth your mynde? tell mee.

83 Nùm solus ille dona dat? Doeth no man geue no giftes but hee? Nùm, in asking a question is properly vsed, where the aunswere is to bee made by non: And, an, where the aunswere is to be made by Ità etiàm, or by some other woorde of affirmation or graunting, as well appeareth in the translation of Aristotles Problemes.

84 Nuncubi meam benignitatẽ sensisti in te claudier? Haue you perceiued my liberalitie or goodnesse towardes you, to halt, to faint, or to be slacke, at any tyme, or in any thing.

85 Vbi mihi dixti cupere te, After you had tolde me that you were desirous and fayne.

86 Relictis rebus omnibus, quæsiui, All other thinges let alone, I sought it, or leauing all other businesse, I fet it, or sought for it.

89 Heri

89 Heri minas viginti pro ambobus dedi, I payed yesterday .xx. pounde for them twayne.

90 Hæc habui in memoria, I remembred this geare well, or, I bare these thynges well in mynde.

91 Ob hæc facta abs te spernor, For all that I haue done this muche for thee, thou settest nought by me: or all these thinges notwithstanding thou doest not regarde mee, or thou despisest me, or hast me in contempt.

93 Hac re arbitror id fieri posse maximè, I think that it may beste, or sooneste be brought to passe by this meanes, or by this thing doing.

95 Potiùs quam te inimicum habeam, faciam vt iusseris, Rather then I wil leese a frend of you, I will doe as you shall commaunde mee, or rather than I will haue your displeasure, I will doe as you bydde mee, or rather than I wyll haue you at debate with me, I will doe as you would haue me to doe.

96 Vtinàm isthuc verbum ex animo ac verè diceres, Would God thou spakest that worde with thy harte, & truly, or without any dissimulation.

97 Si istuc crederem syncerè dici, If I might thinke or beleue that to bee spoken without any clooke or fryning.

97 Quid vis possem perpeti, I could suffer, or I could be content, to abide & endure any thing whatsoeuer it were.

98 Labascit, victus est vno verbo, Hee fainteth or geueth ouer, and is ouercõmed with one poore woorde.

99 Exa-

99 Ex animo dico, I speake it with my harte.

Quam ré voluisti à me quin perfeceris? What thing did you euer require of me, but that you had your purpose, or what thing haue you euer willed me to doe, but that you haue had your minde, or, but that you haue brought it to passe, and effected?

100 Impetrare abste nequeo, I can not obteine of thee.

105 Profectò non plùs biduum, In good sooth no more, but twoo dayes. It is to be noted that the Latine men did elegantly vse Plus, in suche maner speaking (as this is) ioyned some times with the nominatiue, and sometimes with the accusatiue, and somtimes with the ablatiue indifferently: examples of Plùs, ioyned with the nominatiue.

Liuius de bello mar. Plùs quingenta hominum ceciderunt. More then fiue hundred men were slayne. Idem de bello punico. Hominum eo die cæsa plùs duo milia. That daye were slayne more than twoo thousand men. Plùs ioyned with the accusatiue: Cælius Ciceroni. Hic multum ac diu ludetur, atque ita diu, vt plùs biennium in his tricis moretur. Here shall be much and long daying, and that so long, that wee shall continue aboue twoo yeares in these incombraunces, or combrous busines. Cato in re rustica. Ne plùs quatuor digitos transuersos emineant. Let the not stande or arise vp aboue the bredth of foure fingers. Vitruuius. Ita à pariete distent, vt ne plus pateat palmum. Let them so be set distaunt

from

from the wall, that there be no more space lefte betweene, than the breadth of a mans hand. Plùs ioyned with the ablatiue. Cic. in that his oration pro P. Quincio. Ac tecum plùs anno vixit in Gallia, & he made his abode with you in Gallia, more then one whole yeare. Idem in the oration pro Planco. Non possum dicere eũ præfuisse, neque possum negare eum absuisse, sed non plùs duobus aut tribus mensibus. I can not saye that he was contynually present, nor I can not deny, but that he was aware or absent, but not aboue twoo or three monethes in all. Liuius de bello punico: Ab vtraq; parte sexcentis plùs peditibus, & dimidium eius equitum cecidit, of either parte were slayne of footemen, more than sixe hundred, and of horsemen, halfe of the same nũbre, Reade Hadr. de sermo. Lat.

106 Non fiet hoc modo, It shall not be so, or, it shall not so be done.

106 Sine te exorem, Let me entreate you.

107 Scilicèt faciundum est quòd vis, Yea mary, I must needes doe as you will haue mee.

107 Meritò te amo, I haue good cause to loue you, or my loue is well bestowed on you.

107 Benè facis, You doe well, or well sayde.

108 Rus ibo, I will goe into the countrey.

109 Ita facere certum est, I am vtterly determined or appointed so to doe.

109 Mos gerendus est Thaidi, I must be ordred or ruled by Thais, or, I must doe as Thais biddeth mee.

111 In hoc biduum vale, Fare you well, or, God be with

be with you for these twoo dayes.

112 Tu num quid vis aliud? Wyll you any thing else?

114 Dies noctéque me ames, Loue me both day and nighte.

114 Me desideres, Wyshe for mee.

115 Me somnies, Dreame of mee.

115 De me cogites, Thinke all on mee, or, let all your mynde be on mee.

116 Me te oblectes, Let all your delite, pleasure, or felicitie be in me onely.

118 Forsan mihi paruam habet fidem', Percase he geueth small credence vnto me, or percase he beleueth or trusteth me not very well.

119 Ex aliorum ingenijs me iudicat, He iudgeth or deemeth me by the nature, or dispostion of others.

120 Ego qui mihi sum cõscius, I the which know mine owne harte, breast, or thought.

120 Hoc certò scio, This I know for a suretie.

121 Scio me non finxisse falsi quicquam, I know, or I am righte sure, that I haue not forged any thing at all false or vntrue.

123 Quicquid huius feci i. quod nunc feci, What so euer it is that I haue nowe done.

123 Caussa virginis feci, I did it, or I haue done it for the maydens sake.

124 Spero me propemodùm iàm repperisse, I truste I haue almoste founde it nowe.

126 Is hodiè venturum', ad me constituit domum, Hee made appointment to come to my house this daye,

127 Concedam hinc intrò, I wil get me hence in.
127 Expectabo dùm venit, I shall tary and looke for him till he come.

In the seconde Acte in the first Scene.

1 Facità vt iussi, Doe as I did commaunde thee.
2 Satísne hoc mandatum est tibi? Is this bidding enough for thee? or needest thou any more bidding then this?
4 Vtinàm tàm aliquid inuenire facile possis quàm hoc peribit, Would God you could finde or get some good thing so well or so surelye, as this shalbe lost and cast awaye.
6 Ne isthuc tàm iniquo patiare animo, Take not this so vnkindely.
7 Quin effectum dabo, Tushe I will bring it to passe, or doe it.
7 Nunquid aliud imperas? Wil you commaunde me any other seruice?
8 Munus nostrum ornato verbis, quoàd poteris, Set out my gift with good woordes, as muche or as well as thou canst.
10 Memini etsi nullus moneas, I remembre her well enoughe, though you speake neuer a woorde.
11 Censes me posse perpeti? Thinkest thou that I shalbe able to abide or endure it?
12 Non hercle arbitror, In good sothe I thinke nay?
14 Opus faciam, I will woorke and labour.

16 Eij-

16 Eijcienda hæc mollities animi, This tender-
nes or nicenes of harte must be put away.
17 Nimis mihi indulgeo, I folow mine own ap-
petite to muche.
17 Ego non illa caream, si sit opus vel totum tri-
duum? Could not I lacke her, or, could not I
abide out of her company, although it were for
whole three dayes together, if neede were?
18 Vide quid agas, See, or, beware what you do
18 Stat sententia, I am vtterly determined or ap-
pointed, or, minded.
19 Dij boni quid hoc morbi est? Good Lorde,
what maner of sickneſſe or diſeaſe is this?
20 Adeóne homines immutari, vt non cognoſca
eundem esse? Is it possible for men, to bee so
farre chaunged, that a man can not know whe-
ther one be the same man or not? In suche ma-
ner speakinges, by the infinitiue mode put ab-
solutely, Valla vnderstandeth, Itáne verum est,
as here, Itáne verũ est adeò homines immutari
&c. Linacre in the sixt booke of his Latine grá-
mer, whiche is intituled of the figures of con-
struction, sayeth, that it is, Eclipsis of oportet,
decet. &c. The good iudgement of a diligent
Reader, can not misse nor faile, to supplie suche
verbes as the place and sense shall require.
22 Quis hic est qui huc pergit? What is he yonde
that commeth hether warde?
23 Ducit secum vnã virginẽ, He bringeth a may-
den with him.

¶ In the second Scene.

1 Dij immortales homini homo quid præstat?

Good

Good lorde in heauen, howe muche is some one man better than an other?

2 Stulto intelligens quid interest', What difference is betweene a foole and a wyse man?

3 Venit in mẽtem mihi, It cõmeth to my minde or remembraunce, or I beginne to remembre.

3 Conueni hodiè quendam mei loci atque ordinis, I spake with one to daye of my degree and ordre, or state, or behauiour. Donat expoundeth it thus, Mei loci. i. ingenuũ, Free borne, ordinis i. pauperem, Poore. Illud natalium, hoc fortunę est, the one that is to wyt, Loci, hath respecte and relatiõ to the degree of birth, Ordinis, doth referre the hauiour in goodes, and the state of Fortune.

4 Conueni hominem impurum, patria qui abligurierat bona, I haue talked with a naughty felowe, ỹ hath spent out all his fathers goodes in good chere, Or, that hath wasted all ỹ goods that his father left him, in making good chere, or, as we saye prouerbially in Englishe, Hee hath sente his fathers goodes downe the narrowe lane. i. per gulam absumpsit.

6 Quid istuc ornati est, inquam? Howe arte thou araied, apparailed, decked, or trimmed, q, I.

6 Miser quod habui perdidi, I haue loste that I had poore soule, or, I a man vndone, haue loste all that I had.

7 Quo redactus sum? To what pointe, or into what case, or vnto what state, am I brought?

7 Omnes noti me atque amici deserunt, All mine acquaintaunce and friendes doe forsake me, or

geue me ouer or cast me of.

8 Ego illum contempsi præ me, I thought
selfe muche better, and muche more honest
then he was.

9 Itáne parâsti te? Haste thou so ordered, or
haued thy selfe?

9 Spes nulla reliqua, There is no hope lefte.

10 Simul consilium cum re amisti, Haste th
losse thy goodes or substaunce and thy wyt
diddest thou lese thy wytte also whan thou lo
thy goodes?

10 Vidésne me ex eodem loco ortum? Do
not thou see mee, that am of the same degre
birthe that thou art?

11 Quæ habitudo corporis? How round and fa
is my body, or in what, or in howe good ti
is my body?

12 Omnia habeo, neq; quicquám habeo, I ha
all thinges, and yet I haue nothing.

12 Nihil cum est, nil desit tamen, Though
haue nothing, yet I lacke nothing, desit for dee

14 Tota erras via, Thou art verye foule dece
ued: a prouerbe taken of them, whiche in the
tourney goe cleane out of their waye.
Eras. in Chil.

16 Hoc nouum est aucupium, This is a ne
crafte to gette a liuing, or to gette money.
metaphore taken of fouling, or, takynge
foule. For Auceps properly is a fouler,
Aucupium is fouling, and by a metaphore, it
bled for all maner of wayes, to gette any thi
by wyles, traynes, or crafte, and it is deriu

of t

of the verbe Aucupor, aris, to goe a fouling, and to take birdes, and by translation, Aucupari laudem, is to goe about to get prayse and commendation, Aucupari quæstum, to goe about to get money.

6 Ego hanc primus inueni viam, I was the first that found out this waye, or, I founde out this waye firste.

7 Est genus hominum, qui esse primos se omniũ rerum volunt, There is one sorte of men, which would haue preeminence aboue all others, or, which desire to be highest of all, and to be had moste in honour, or would be the ringleaders, or that would rule all the rosse.

8 Hisce ego non paro me vt rideãr, Among such men I doe not so faction', order, or vse my selfe to make them to laughe at me.

9 His vltrò arrideo, To suche (what soeuer they saye or doe) I shewe a merye smyling countenaunce for the nones, or of myne owne selfe.

9 Eorum ingenia admiror, I make a great marueiling at their highe wittes.

10 Quicquid dicũt, laudo. What soeuer they say, I prayse, commende, or allowe it.

10 Id rursùm si negant, laudo id quoquè, That if they denie the selfe same againe, that also I cõmende and holde withall.

11 Is quæstus nunc est multò vberrimus, By so doing, as the worlde goeth now, a man may get a marueylous good liuing, Or, that is nowe a dayes, a marueylous ready waye to get money, Or, nowe a dayes that is the verye cheefe

and principall way, to get money enough.

24 Dùm hæc loquimur. Whyle we were talkin
or communing.

28 Me salutant, ad cœnam vocant, aduentũ g
tulantur, They bad me good euen, and bad
to supper, & sayde that I was welcome, or th
they were glad of my comming.

30 Vbi videt me tam facilè victũ quærere, Wh
he sawe that I got my liuing so easely.

30 Ibi homo cœpit me obsecrare, Than the
lowe began to desire, and praye mee for Go
sake. Obsecrare enim est quasi per sacra rog

34 Viden' ocium & cibus quid faciat alienus? D
you not see what idleneſſe, or liuing in ease,
an other mans table doe.

36 Parmenonem ante ostium tristem video, I
Parmeno stand sadly before the dooze.

37 Salua res est, All is safe, or the matter is
case good enough, or, all is well.

37 Nimirùm hi homines frigent, In sayth th
men are colde and faintie, Or in faith these
lowes are blãke, or truely the courage of th
folkes is abated, or, these men are palled.

38 Nebulonem hunc certum est ludere, I w
dallie a little with this knaue, or, I entend
haue, or to make good sporte, with this kna
or, I will haue some pastime with this kna

38 Hi hoc munere arbitrantur suã Thaidem e
These folkes thinke by thys gifte to wynne
loue of Thais for euer, or, to assure Thais
them.

39 Plurima salute impartio Parmenonẽ, I gr
Parm

Parmeno with all my harte, or good morowe, or good euen, to you Parmeno, and many good euens.

1 Nùm quidnàm hic, quod nolis, vides? Doest thou see any thing here, that by thy good wyll thou wouldest not see?

1 Nùm quid aliud? Any thing else?

2 Quì dum? Howe so?

2 Gnat. Tristis es. Parm. Nihil equidèm, Gnat. you are sad, Parm. not a whit I.

3 Vro hominem. i. dolore cogo, sayth Donat. I byte, or wryng, or vexe the fellowe, or I kettle him now. For vro, vris, vssi, vstum, is to burne, or to parche, and it is as well of colde as of heate. Lucanus, Vrebant montana niues. All the hilles, and that that groweth vpon thē, were parched with snowe or colde. Virg. Aut boreæ penetrabile frigus adurat. Or when the sharp nipping or pearsing colde of the Northe wynde pearseth. &c. Vrere hominem, By translation, is to vexe a man, and to make him sory at the harte, and as we also by translation saye in Englishe, to byte, to nyppe, to wringe, to nettle, to make woe. And the passiue Vror, is semblably vsed for Cruciari, to be vexed, to be woe, or to be sory at the harte. Plaut. in Bacchid. Quā magis id repeto, tam magis vror, The more I remember or consider it, the more I am sory, & vexed or greued withall. Idem in Persa. Vritur cor mihi, My harte burneth. Idem in Menech. Viden' tu illi oculos vrier? vt viridis exoritur color ex temporibus? Doest thou not see his

eyes burne as redde as fyre? and howe that t
tẽples waxe or begin to be as greene as gra
Virgil vsed vro, in the same signification for
deo, as though it were a verbe Neuter pass
Vrit atrox Iuno. The cruell and fierce godde
Iuno, was sore greeued, or burned in pre. i.
arsit or excanduit.

44 Quàm hoc munus gratum Thaidi arbitr
esse? How welcome shal this gift be vnto Tha
trowest thou? Or how wel will Thais like t
gift or present, thinkest thou?

45 Omnium rerum vicissitudo est, The wor
chaungeth euery daye. It is a prouerbe
whiche is signified that in this worlde is
thing stable, permanent nor durable, but
as the Sea doth continually flowe and e
so do all the things in the worlde daily chan
now by, now downe, now merry, now sad, n
friende, nowe foe, nowe accepted, and a
out of fauour, nowe familiar, and anone c
disaquainted, to daye who but hee? and to
rowe shutte cleane out of doores. &c. Era
in Chili.

46 Sex ego te totos menses quietũ reddã, ne
sùm deorsùm cursites, I wyll see thee at r
for running vppe and down for one whole
monethes, or, I will ease or release thee of
ning vp and downe, for the space of one w
halfe yeare full.

47 Ne vsque ad lucem vigiles, Watche not by
the morning.

48 Ecquid te beo? Do not I thee a blessed tu

9 Detineo te fortasse, tu profecturus aliò fueras, I keepe you, or let you of your waye, I weene you were going to some other place, or, some else whither.

10 Paulum da mihi operæ, Helpe me a little, or, let me haue your helpe a little.

10 Fac vt admittar ad illam, Helpe that I may come to her and speake with her, or, get me to come to her speache.

11 Nunc tibi patent fores, The doore is open for you nowe, or, you maye goe in nowe if you please.

12 Nùm quem euocari hinc vis foràs? Will you haue any body called foorth of this house to you?

12 Sine biduum hoc prætereat, Let these twoo dayes passe.

15 Etiàm tu hic stas Parmeno? Standest thou here yet Parmeno?

15 Nùm tu hic relictus custos, nequis fortè internuncius cursitet? Arte thou set here to watche and to see, that no messenger maye perchaunce runne or come betweene.

17 Facitè dictum, Merely spoken.

18 Video herilem filium minorem huc aduenire, I see my maisters younger sonne commynge hither.

20 Non temerè est, It is not for naught.

20 Properans venit, He commeth in haste.

20 Nescio quid circumspectat, He looketh about whatsoeuer the matter is.

¶ In the third Scene of the seconde Acte.

2 E conſpectu amiſi meo, I haue loſt it out of my ſight, or, I haue loſt the ſight of it, or, it is gone out of my ſight.

3 Vbi quæram? Where maye, or, ſhould I ſeeke hym?

3 Vbi inueſtigem? Where maye, or, ſhould I finde which way ſhe went? Veſtigare, eſt per veſtigia quærere, ſeu indagare. To ſeeke by the ſteps and print of the foote, and by the trace. Plaut. in truculento. Hac vna opera circumit per familias puerum veſtigat. Shee goeth all vnder one and euery mans houſe, and traceth the boye. Inde by tranſlation, it is to make diligent ſerche for any thing. Cic. lib. 3. de Oratore. Ipſa tractatio & quæſtio quotidiè ex ſe gignit aliquid, quod cum deſidioſa delectatione veſtiges. The very handling, or, exerciſe, and the matter ſelfe, doth euery day of it ſelfe, bring foorthe ſome thing whiche a man maye or would ſeeke out with quiet delectation and pleaſure. Inueſtigare est per veſtigia inuenire. To finde out by the foote, by the ſteps, or by the trace and treade of the feete, as they that hunte and trace the wylde beaſtes, and followe them by the foote, and by the trace finde them out, and (by a Metaphore thereof taken) it is to finde out any thing, by diligent ſerching. Plaut. in Mercat. Non concedam, neque quieſcam vſque, noctu neque die priùs, profectò quàm aut amicam aut mortem inueſtigauero. I will not geue ouer nor reſte

any place, neither by night, nor by daye, at the leaſt wyſe before, or vntill I ſhall haue founde, either my loue, or elſe death. Terent. in Heaut. Nihil eſt tam difficile, quin quærendo inueſtigari poſſit. There is nothing ſo harde, but that by diligent ſerching & ſeeking, it may be founde out. Cice. in oratione pro Q. Ligario. Sed quoniam diligentia amici inueſtigatum eſt, quod latebat confitendum eſt, vt opinor, but ſeeing that by the good diligence of a friende, that thing is nowe founde out, whiche was hidden and vnknowē, it ſhould be cōfeſſed as I thinke or ſuppoſe.

3 Quem perconter? Of whom might I aſke?

3 Quam inſiſtā viam? What waye may I take, or goe?

4 Vna hæc ſpes eſt, There is no hope but this.

4 Vbivbi eſt, diù cælari non poteſt, Whereſoeuer he be, he cannot be hidden long.

5 O faciem pulchram, O fayre and goodly face.

6 Tædet harum quotidianarum formarum, I am weary of theſe, that among vs are called and taken for fayre women, or I haue done with thoſe fayre women, that we haue daily here among vs.

7 O infortunatum ſenem, O vnfortunate, or vnhappy olde man.

8 Ludum iocumque dices fuiſſe illum alterū præ vt huius rabies quæ dabit, Thou wouldeſt ſaye that the other was but a playe and ſporte, in cōpariſon of thoſe thinges, or of ſuch prankes as this fellowe will playe in his rage.

Donatus

Donatus doth order it thus, Præ vt, scilicet illa sunt, quæ huius rabies dabit. i. faciet, patrabit, monstrabit, ostendet. Præ, sometimes is verie elegantly vsed, imputing a certaine respect and comparison to an other thing. Terence in his Comedie a litle afore, Ibi ego illum contempsi præ me, Then did I nothing regarde him in comparison of my selfe. And in this significatiõ Præ, is oftentimes (specially in Plautus and Terence) found compound with quam and vt, as Hadriane hath noted Examples. Præ alone hauing an Ablatiue case after him. Plautus in Mostellaria. Video te nihil pendere omnes homines præ philolache, I see that you set by no man, in comparison of Philolache. Idem in Mil. Præ illius forma quasi spernas ruam, as who sayeth, you set not by your owne beautie in comparison of hers, or as we should saye, you thinke not your selfe fayre in comparison of her.

Cic. Seruio Sulpitio: non tu quidem vacuus molestijs sed præ nobis beatus. In deede you are not voide of some troubles, or without some care, but yet in cõparison of me, euen in heauen.

Præ quam. Plaut. in Aulul. Sed hoc etiã carum est præ quã vbi sumptus petunt, But this is euen a goodlye, or holy thing in comparison of whan they require cost, charges, or expence of money. Idem in Amphytrio. Parua res est voluptatũ in vita, præ quã quod molestum est, There is small pleasure in this life, in comparison of the troubles and cares that bee in the same.

ſame. Præ vt Plaut. in Mil. Nihil herclè hoc quidem eſt, præ vt alia dicam, May this is nothing in compariſon of other thinges, that I will tell, or ſhewe you. Idem in Ampho. Parùm etiàm præ vt futurum eſt prædicas. Thou ſaieſt, or ſpeakeſt euen very little, or in maner nothing, in compariſon of that that ſhalbee in dede. Idem in Menech. Modeſtior nunc quidē eſt de verbis præ vt dudùm fuit. Hee is nowe ſober in his wooꝛdes in compariſon of that hee was right nowe, or a little whyle agone.

9 Vt illum Dij Deæque ſenium perdant. God & all the ſainctes in heauen, geue that old Churle a miſchiefe: or a vengeaunce lighte on that olde Churle, I pꝛay God & all the ſainctes in heauen. Vt heere, & in ſuche other like maner ſpeakinges, is taken foꝛ Vtinam, execrādo vel optando, in curſing or banning, or wiſhing. Plaut. in Perſa. Vt iſtum Dij Deæq; perdāt, God and all the ſainctes geue this knaue a miſchiefe, or ſende him a ſhamefull death. Idem in Moſtellaria, Vt Dij Deæq; omnes me peſſimis exemplis interficiāt niſi ego illam interfecero ſiti fameq; atque gelu, I pꝛay God & al the ſainctes, ſende me the moſte ſhameful death that may be, to the example of all others, if I do not ſurelye kill her vp with thirſt and hunger and colde. See moꝛe examples in Hadrian, De ſer. lati.

Further note that in this wooꝛd Senium, is Emphaſis, whiche is a figure either whan ſome thing that is hidden and not ſpoken, is meante, or elſ whē it is ſpokē, foꝛ a moꝛe expꝛeſſe plaine and ve-

and vehemen: ſetting out, and expreſſing of a thing: which may be many wayes, but the prin cipal and moſt elegant waye is, whan a Sub ſtantiue is ſet for an Adiectiue, that is to saye whan any qualitie is put for the perſone that hath the qualitie, as Scelus, vngraciouſneſſe pro Sceleſto, for one that is vngracious: and h here Senium, agedneſſe, or olde age, pro Sene for him that is olde. For as Donatus ſayth Se nex is referred to the age of yeares, Senium fo the contumelious and deſpiteful, and contemp tuous woordes. And therefore I Engliſh, Illi Seniũ ỹ old churle. Where note ỹ albeit Seniũ is the neuter gender, yet it hath ioyned with him an Adiectiue of the Maſculine gender, and the Relatiue that commeth after, is alſo put in the Maſculine gender, for as Donatus witneſ ſeth, the gender both of the Adiectiue, and alſo of the Relatiue, is referred to the thing that is vnderſtande, that is to saye, Senem, or hominẽ ſenem. So Terẽce in the Prologue of this ſe cond Comedie, Eas ſe non negat perſonas tran ſtuliſſe in Eunuchum ſuam ex Græca, Hee ſayth not nay, or he doth not denie; but that he tooke the ſame partes that are in the Greeke Come die, from thence into this his Comedy intitu led Eunuchus: Eunuchũ is the Maſculine gen der, and yet becauſe there is ment by it Comœ diam, therefore the Adiectiue Suam is put in ỹ Feminine gender. Idem in Andria. Vbi illic i ille ſcelus eſt, qui me perdidit? Where is that vngratious knaue, that hath caſt mee awaye?

Idem

Idem in Adel. Festiuum caput, qui omnia sibi posthabenda putârit esse præ meo commodo, the gentlest compaignion, or the moste honeste or beste fellowe aliue, whiche could finde in his harte to let all other thinges alone, or to set all other thinges apart, in respecte of my commoditie and pleasure, or for my commoditie and pleasure. By Caput is vnderstanded Aeschinus, and therfore the Relatiue qui, hauing respect and relation to the person that is meante, and not to be Substantiue, that is expressed, is put in the Masculine gendre, and not in the Neutre gendre by the figure of constructiō called Sinthesis.

9 Me remoratus est, Hee caused mee to tary, or stated me, or hindred me of my waye, id est, detinuit me.

10 Qui illū non flocci fecerim, That I set not so much as a strawe or a rushe by him. Floccus is any little ragge of a locke of wolle, the whiche is vnprofitable, and the which wil serue for nothing, and is pulled from the fleece and caste awaye, or some like thing of no value, price or estimation, whereof the Latine men, when they will signifie or shewe, that they set nothing by a man or any other thing, vse to saie prouerbially, Flocci nō facio, or els Flocci facio, indifferētly. For which we Englishemen in a like prouerbe say, I set not the least strawe or rushe vnder my foote by it, or I set not the least heare on my head by it: albeit for this later, both the Grekes and Latine men, haue a peculiar prouerbe take

of the

of the same thing, Pili non facio, I sette not
heare by it.

11 Quid tu es tristis? Why are you sad?

11 Quid tu es alacris? Why are you mery?

12 Vnde is? i. vnde venis? From whence com-
mest thou?

12 Nescio herculè, nec vnde eam, nec quorsum
eam, In good sooth I can not tell, neither fro
whence I come, nor whether I goe.

13 Prorsùs oblitus sum mei, I haue quite and
cleane forgotten my selfe.

14 Quî quæso? Howe so I beseche you?

14 Nunc te ostendas qui vir sies, Nowe shewe thy
selfe what a man thou arte.

15 Scis te mihi sæpè pollicitum esse, Thou
knowest thou haste often promised me, or made
me promise.

16 Vtilitatem faciam, vt cognoscas meam, I shall
doe or I shall finde the meanes that thou shalt
knowe and see, what seruice I can doe.

18 Fac nunc promissa appareant. Nowe let your
promises appeare and be seene, or see that your
promises may nowe appeare.

22 Est paulò habitior, He is somwhat fatt, round
or in good lyking.

24 Noua figura oris, color verus, corpus solidum
& succi plenum. Suche fauoure of face and vi-
sage, as you haue not muche seene, true, and na-
tiue coloure, & not of peinting, her body sound,
lusty, and nothing decayed, but full of good
bloud and holsome humours.

26 Mihi vel vi, vel clàm vel precario fac tradas,

Set

See that thou get it me, or into my handes either perforce and by strength of handes, or els by priuy conueiaunce and stealth, or els of lone for a litle whyle, and then to be restored home agayne. For Precarium, carij, is that thinge whiche is by prayer, instaunce & petition graũted to any bodye to vse, to occupie or to enioye so long as it shall please, and content the party, that doth so lende or graunte it, and no longer. So Alexander. Apud Qu. Curt. sayeth, Mori præstat quàm precario imperator esse.

Better it is to dye then to bee a captayne or a kyng, at the pleasure of other men, and no longer, Ibidem. Precarium spernebat imperium, He set nothing by that power, dominion, or rule whiche shoulde continue so longe as pleaseth theim that gaue or graunted it, and no longer. And vnder this meaning dyd Seneca saye, hominem esse precarij spiritus. That the lyfe of man doeth continue at the pleasure of nature, Fate or destenie, i. Parcarum, whiche take it awaye when they wyll, and not when it pleaseth vs. Of this the noune Precario, in the voyce & termination of the Datiue case, is vsed Aduerbially in the same signification. Pau. iuriscõsu. Precariò habere videtur, qui possessionem corporis vel iuris adeptus est, hac solùmmodo causa, quod adhibuit preces & impetrauit, quod sibi possidere aut vti liceat, veluti si me precariò rogaueris, vt per fundum meum ire vel agere liceat, vel vt in tectum meum stillicidium, vel tignum in parietem immissum habeas,

A man to haue a thing precario, saith Paul
seemeth to be when any body hath obteined
gotte the possessiō of any body, or bodely th
or of any right and title to any thing onely,
because he made request and instaunce for
same, and thereby hath obteyned, that it may
lawefull for him to possesse or to vse and oc
pie it: As if you should make request and
staunce vnto me, and desyre me that you mi
for a whyle as long as it should please mee,
haue a waye, or to goe through my grounde,
to doe any thing therein, or els that you mi
haue a little Gutter or Sinke, to come by
house, or els to haue a Rafter, a Logge,
Beame, set within or vpō the wall of my hou
Plin. de viris illustribus: Seruius Tullius q
precariò regnare cœpit, sed rectè imperium
ministrauit, Seruius Tullius began at the fir
to raigne in the cittie of Rome, as who shou
saye Precariò, that is at the wil and pleasur
the people, and as long as they would perm
and suffer him, & no longer: but yet afterwar
he ordred and ruled the same Empire well
nough. Plin. in epist. Quibus ex causis precar
studeo, studeo tamē. For which causes I stud
only when please them, or, as long as they w
suffer me, and yet some studie I haue. Cicer
the Oration, pro Aulo Cecinna, Ne id quide
satis est nisi docet ità se possediſſe, vt nec vi,
clàm nec precariò possederit. But yet that
not sufficiēt or enough neither, except he pla
shewe and declare, that he had it so in his p
sessi

session, that he held it neither by force & strength, nor priuily and vnknowinge to the owner, or elles that he had it lent him for a season, to bee restored home againe when it should be required. For that be the three waies, vnlawfully to keepe away any thing of an other mans. And precariò, in his signification may be vsed aduerbially, in many diuers and sundry maner speakinges. For precariò concedere, is to lende or graunt a thing till you shall require it againe. Precariò petere vel rogare, is to desyre to haue a thing, as long as may please the owner, and then make surrender and redeliuerie of the same, when it shalbe required.

6 Mea nihil refert, dum potiar modo. I care not so that I may haue, obtaine, or get it.

8 Virgo cuia est? What mayde is it? or what is shee?

9 Qua ratione amisisti? How, or, by what chaūce or meane diddest thou lese it?

10 Equidem aduenienscum stomachabar, modo, as I was coming hither right now I was angrie with my selfe, or in a greate fume.

10 Neque quenquam esse hominem arbitror, cui magis bonę fælicitates omnes aduersæ sient, And I thinke there is no man aliue, that hath all good fortune and chaunces moore against hym, than I haue. These two woordes homo quisquam, beoft tymes elegantly thus ioyned together, not withstanding that quisquā aloone by it selfe, signifieth, as much as homo quisquā Liu. ab vrbe condit. Victoria cui nec deus, nec

homo quisquam inuideat. A victorie, at wh
neither any of the goddes, nor yet any man, h
or shoulde or may haue enuy or grudge.

33 Quid hoc est sceleris? What abhominable
is this? or what vngracious dede is this?

35 Is fit mihi obuiam, Hee mette me.

36 Intómodè hercle, Ill, or to your displeas
truely.

38 Illum liquet mihi deierare his mensibus
vel septem prorsum non vidisse proximis, I
clearely and boldly sweare, that by the spac
these sixe or seuen moneths now last past, I
ther saw him.

40 Nisi nunc cum minimè vellem, minimeq; o
sum. But now at this time, whē it was my
desire, or leaste in my minde & will, and w
it was nothinge nedefull, or least expedient.

41 Nonne hoc monstri simile est? Is not
lyke a very monster? or is not this a b
straunge thinge? Monstrū. i, is derived of m
stro, as. aui. are, to shewe, whereof Monstrum
any thing, that in signifying another th
dothe shew it. Cicero de natura deorum: M
stra, prædictiones, & præiensiones rerū futu
quid aliud declarant, nisi hominibus ea, qu
tura sunt, portendi, et prędici, exquo illa os
monstra, portenta, prodigia, dicuntur? T
straunge tokens or shewinges, prophecy
and foreknowinges, and foreperceiuing
thinges to followe and come: what other
doe they declare, but suche thinges as sh

dede folow after, to be afore signified, betokned, & shewed vnto men, and by reason therof suche or the same thinges bee called in latine ostēta, monstra portēta, or prodigia. And therfore Virgil vsed Monstrum for & in steede of the noune verball, monstratio. Monstra deûm refero, I make relation vnto you of suche thinges, as the goddes haue shewed vnto me. But because that such thinges, for the most parte are noted by straunge sightes and chaunces (whiche not onelye in our englishe tounge, but also in all other tongues for the most part are called monsters after the laten worde) Therfore Mōstrū, is most commonly vsed and taken for all suche thinges as are contrary or against the common order and course of nature, eyther in defaute & lacking, or elles in exceeding, as to haue two thummes vpon one hande, or to be borne the heles standing in the place of the toes, or to bee borne without a nose, with others lyke.

42 Continuò ad me accurrit, Hee commeth running vnto mee by and by.

43 Scin' quid ego te volebam? Wotte you what I would with you? or what I would haue had you to do?

45 Cras est mihi iudicium. I must be before the iudge to morowe.

46 Diligenter nuncies patri. Tell it or beare worde to your father diligently.

48 Abijt hora. It was an houre space, or, an houre passed or went awaye.

50 Sese commodùm huc aduerterat in hanc no-
tram plateam. ſ. virgo. As hap was, ſhe turn-
this way, or hither into our ſtrete here.

51 Mirum ni hanc dicit, quæ modò Thaidi da-
est dono, It is meruaile, but he ſpeaketh
the mayden, that was geuen vnto The-
ere while, or right nowe.

53 Comites ſecuti ſunt? Did there any compa-
followe?

55 Alias res agis, Thou art, or thou goeſt abo-
other matters, as who ſhould ſay, thou tak-
no heede to that that I ſaye: And ſo doth T-
rence vſe it, and ſpeake it here, as I hatie
tymes engliſhed it before.

57 Vidi, noui, ſcio quò abducta ſit, I ſawe hir,
know hir, and can tell whither ſhe is brought.

61 Duras fratris partes prædicas. Why broth-
hath the worſe parte. or ſyde, by thy ſaying,
my brother is in hard caſe by thy ſaying.

64 Inhoneſtum hominem mercatus eſt heri.
He bought a foule ill fauoured fellowe
ſterday.

68 Eſt ne, vt fertur forma? Is ſhe as faire as
ſaytor is ſhe ſo faire as ſhe is named for?
it is ordred or conſtrued thus: Eſt ne forma
tanta, tam egregia, vt fertur. ſ. eſſe?

69 Faciam ſedulò, dabo operam, I will do
diligence, or, I will do the beſt I can.

77 Capias tu illius veſtem. Take thou and d-
on his clothes, or apparell.

77 Quid tùm poſteà? What than after?

78 Pro illo te ducam. I will bringe thee th-

for him, or in steede of hym.

78 Te esse illum dicam. I will say thou art hee.

79 Tu illis fruare commodis. Vse or take thou those commodities and pleasures.

80 Cibum vnà capias. s. cũ illa. Thou mayst dine and suppe together with hir.

81 Illorum neq; quisquam te nouit, neq; scit qui sies. Not one of them all either knoweth thee, or can tell what thou art.

83 Dixti pulchrè, pro dixisti, per syncopen. It is well sayde or spoken of thee.

83 Nunquam vidi melius consilium dari. I neuer sawe better counsaile geuen.

84 Agè, camus intrò, Come on, let vs go in, or, well, go wee in.

85 Quid agis? iocabar equidem. What now? or what meanest thou? or, whereabout goest thou? I spake but in sporte. Here note, that iocari & iocus be properly in wordes, Ludere and Ludus in deedes. Albeit, they bee in authours confounded, that is to saye, the one vsed for the other, as Valla proueth and sheweth by examples. Lib. 4. cap. 16.

85 Quid ego egi miser? What haue I doone myserable felowe, or wretch that I am?

88 Istæc in me cudetur faba, The fault of this shall bee layde to mee, or this mischiefe shall light on my necke. A prouerbe whereof reade in Chil Eras.

89 Flagitium facimus. wee go aboute an heynous offence, or, wee shoulde herein doe a detestable acte, or, it is a sinfull thynge that wee

go about to do. Facere flagitium, is to cõmitte, to perpetrate, or to doe an heinous offence, o agreat trespasse. Plau. in penulo: Hæ fores fecerunt magnũ flagitium modo. Ad. Quid flagiti est. C. Crepuerunt clarè. This doore did a gre trespas right now. Ad. What great or heinou offence is that? C. It gaue a great loude crac or, it made a great loude creking.

89 An id flagitium est? Is that any greate tr passe or heynous offence?

92 Eos itidem fallam, vt ab illis fallimur, I w euen so begutle them, as they beguyle me, & fu others as I am.

93 Æquum est fieri. It is good reason that it done, or that it should be so.

94 Merito factum omnes putent. All men m thinke it well done, & not without a good cau

97 Si certum est facere, facias, If you be vtte purposed so to doe, doeit, or if you wil nede doeit, doe.

95 Ne conferas culpam in me. Put not the fa or blame on mee.

96 Par. Iubes ne? Chær. Iubeo, cogo, atque imp ro. Parm. dost thou bidde me? Cher. yea ma doe I byd thee, and compell thee, and also co maunde and charge thee.

97 Nunquàm defugiam authoritatẽ. I will n doe agaynste your authoritie. That is I w not be a fearde, to doe as you bidde me, no follow your authoritie & commaundement, I will not shrinke to aduenture it if you sa

worde: or, I wil make no bones at it, if ye say the worde. Defugere authoritatē, is to auoyde, and as who should say, to be afearde to folowe and to doe that thing that any person hath authoritie tocommaund, or els may do by auctoritie. Cic. pro P. Sylla. Tu remp. reprehēdis, qua domesticos hostes, ne ab ipsis ipsa necaretur, necauit, Itaq; attēde iam Torquate, quam ego defugiā authoritatem consulatus mei. Thou reprouest the cōmō wealth, for that it hath put to death familier enemies & rebellious, that were within the city, leaste that by them, it selfe might haue ben oppressed and brought to vtter confusion and desolation. Therfore ô Torquate, see now and marke wel, how gretly I am afeard to stand by that, that I did, by, or, in the auctoritie of myne office of consulship as who should saye, I woulde the to wete, I am not afearde to stand by it, and that I do not now repent, or goe from that that I did when I was consull in sleinge Catiline and putting him to deathe. &c. as by the place in Tullie, the iudgemente of a diligent reader may wel see.

Dij vertant bene. God turne it to good or bring it to a good ende.

¶ In the thyrde Scene.

Non tàm ipso quidem dono lætus est q̄ abs te datum est. He is not so glad of that gifte or present it selfe, as that it was geuen by you.

Id vero seriòr triumphat, of that hee is merye or glad in deede, or for that hee triumpheth

or gloryeth earnestly, or in earnest.

4 Huc prouiso vt vbi tempus siet, eum deduc
I come forth hyther to see, that when time
I may bringe him thither, or awayte on him.

5 Est istuc datum mihi, grata vt sint quæ facio o
nia. It is a gifte geeuen me, that all thyng
that I do, euery man lyketh well.

10 Qui habet salem, qui in te est i. sapientian
lepórem. Who so hath the wisedome, and pl
saunte facion that you haue. Donatus expo
deth Salem. i. sapientiam, wisedome. Wh
he noteth, that Sal, neutralitèr cómentum
nificat, masculinum pro sapientia accipitur
beit Sal, when it is latine for salte, is both
masc. and also the neut. gend. in both numb
Cato in re rust. Ex sale qui apud Carthagini
ses fit, Of the salte that is made in the par
aboute the citie of Carthage. Sal. in Iug. Ne
salé, neq; alia gulæ irritamenta, Neyther
nor anye other thynges to prouoke the ap
tite. Columel. Carnem salibus aspersam. F
or meate poudred with salt. Paul. iurisco. co
ferro subigendam, necessaria quoq; hostibu
nundari, vt ferrum, & frumentum & sales,
sine capitis periculo licet It is not lawful
der the payne of death to sell to our enem
eyther a whet stone to make any knyfe sha
or any other necessaries, as yron or knyues
wheat, and salt. &c. Sal, by translation is t
pro vrbanitate, lepóre, venustate, ioco, good
pleasaunt facion, and mery conceptes both
woordes and other wyse, as here in this

of Terence, and Catul. Nulla in tam magno est corpore mica salis There is not one crum or droppe of good fashyon in all that greate Royles bodye. For Catullus there speaketh of a certayne mayden that was called Quintia, whom many esteemed and called fayre, beautifull and goodly. In deede (saith Catullus) I graunt that she is white of skinne, tall of personage, sklender of making, and bolt vpryghte, but that she is Formosa, that is, faire, or, beautifull, that I denie, for there is no maner pleasantnesse nor good facion in her. The verses of Catullus be these.

Quintia formosa est multis, mihi cãdida, longa,
Recta est, hæc ego sic singula confiteor.
Totum illud formosa nego, nam nulla venustas,
Nulla in tam magno est corpore mica salis.

Salis. i. venustatis, lepôris. Pleasauntnesse, grace, and proprye feature, or good faciõ in hir gesture, behauiour, or pleasant woordes. which may delyte them that see hir, heare hir or be in hir cõpany. Pla, in Ca. Nec potê quicquã cõmemorari quod plús salis, plusq; lepôris habeat hodiè. Necpote. s. est. i. non potest quicquam. &c. It is not possible to reherse or to shewe any thynge, that hath more grace, amiableneſſe, or pleasaũt facion at this houre. where que is taken for. id. est, plus salis, plusq; lepôris for plus salis. i. plus lepôris as I haue noted in other places afore. And hereof Sal, in the singular numbre and sales, in the plural, be taken for merie conceipts or delectable and pleasante communicaciõ, that

maye

maye make, or cause, the hearers to laugh, & yet is somewhat sharpe poinaunt & biting withal as witnesseth Quin. li. 6, And Pli. li. 31. cap. 7. of the naturall historie, where he saith thus: Ergo Herculè vita humanior sine sale nequit degere, adeoq; necessarium alimētū est, vt transierit intellectus ad voluptates animi quoq; Nā ita sales appellantur, omnisq; vitæ lepos, & summa hilaritas, laborumq; requies nō alio magis vocabulo constat. Than truely the life of man, beinge in any reasonable good condicion or state, can not continue without the vse of salt, whiche is so necessary and profitable an helpe & sustenañce or sustentation to and for the life of man, that the minde, intelligence, & vnderstandinge, hath taken and made from the same a metaphore or translation vnto the pleasures and delectations of the minde. For the saide pleasures and delectaciōs of the minde, are caled in latine Sales, and al maner pleasure of our life, and the highest mirth and pastime, that we haue (which cōsisteth in wittie, mery, and pleasaunte communication or other ioyes) & also al quiete rest and ease after the peinful labours, are by none other latin worde in the world better or more generally, or more vsually, or more expresly signified then by this word Sales, of which be metaphorically deriued many pretye adagies or prouerbes. as Sal, vitæ amicitia, Frendship is the salte of mans lyfe, that is to say the onely sauce that taketh away the werishnes therof, and maketh it pleasañte or delectable: with other prouerbes

verbes mo, of the which reade Eras. Chil. & specially for this place of Terence, the prouerbe, Salsitudo non inest illi.

13 Sicubi eum sacietas hominum cœperari, If he were at any tyme weary of the company of men.

14 Negotij eum si quandò odium cœperat. i. tædium, If at any tyme he were wery of his busines or great labours.

15 Requiescere vbi volebat. When hee was disposed to be at quiet, or to rest after hys labours.

17 Me conuiuã solũ abducebat sibi. Hee tooke me away with hym, or he would take away me, & no man els to be his guest, and to dyne or suppe with him.

18 Sic homo est. Such is his fashion, or this is the fashion of the man.

20 Inuidere ónes mihi, ac mordere clanculum, for inuidebant & mordebant. Euery man had enuy or grudged at me, and spake verye yll by me behynde my backe.

24 Vbi molestus mihi magis est. When hee began to be somwhat busy with & .or when he disquieted or vexed me, or woulde not lette me be in rest.

35 Eò ne es ferox, quià habes imperium in belua? eône for idióne. &c. Art thou therfore hasty on men because thou art a mayster of brute beastes?

36 Pulchrè me hercle dictum & sapienter. Wel spoken by my soothe, and wisely.

29 Quid illud, quo pacto Rhodium tetigerim conuiuio, nunquid tibi dixi? What that I toke vp or taunted a felow of Rhodes as sate at the table, did I neuer tel it thee?

31 Nunquam, sed narra obsecro, Meauer, but it I beseche you.

32 Plús millies iam audiui. I haue heard it almo vp a thousand tymes and aboue.

32 Vnà in conuiuio erat hic, quem dico Rhodius adolescentulus. Thys younge fellowe Rhodes that I spake of, and I, sate togeth at the table.

34 Cæpit me irridere. He began to mocke me.

35 Quid ais, inquam, homo impudens? Wh sayest thou shameles, or thou sawcye fellow quod I?

38 Tuum ne obsecro hoc dictum erat? I pray y hartely, what, was that your saying?

39 Audieram sæpè & fertur inprimis I had hea it many tymes, and it is a sayinge as comm as any is.

40 Dolet dictum imprudenti adolescenti. Th wooꝛde oꝛ saying, greeued the foolyshe youn man.

41 Risu omnes qui aderant emori. All that wer in compaigny, were almost dead with laughte Emori. i. emoriebantur, per antiptôsin. For D natus in manye places noteth, that the infin tiue moode in suche speakinges is mooꝛe vehe ment and of moꝛe strengthe, and efficacie, th is the indicatiue.

42 Metuebant omnes iàm me. Than were th

all afeard of mee.

Id vt ne fiat hæc res sola est remedio. That that thing may not be, or coome too passe, this thing only is a remedy and healpe.

Phædriam intromittamus comessatũ. Let vs haue in Phedria to make good cheare with vs. Comessor, aris, satus. sari. depon. is properly that wee say in englishe, to banbette after supper, or to make riere suppars. Suetoni, in Domitiano. Conuiuabatur frequentèr & largè, sed penè raptim, certè non vltra solis occasum, nec vt posteà comessaretur. Hee toke repastes and feasted bothe oftẽ and also eate muche at once, and yet in maner neuer but by snatches, and of truthe neuer longer then tyll the sunne went downe, nor neuer to banbette, nor to haue any rere suppar after. Plau. in rudente. Verum si voleris plausum fabulæ huic clarum dare, comessatũ omnes veni tote ad me ad annos sexdecim. But and if you will clappe your handes together, that it sound loude in approuinge and allowinge this comedye, that wee haue played, come euery one of you home, a banket, or make good chere for these sixtene yeres. Liui. li. x. De bell. Mace. reporteth that Demetrius after that he had made a certaine supper to his compaignions, saide vnto them, Quin comessatum ad fratrem imus? Why go we not to my brothers to banket? And of comessati cometh a noun verbal comessario, deriued (as Festus Pam. witnesseth) a vicis, quos græci κώμας dicunt, that is of litle stretes. For in such, men dwelled before

that

that townes were builded, and there one wo
byd an other to drinkinge or banketting
good neighberhod. For of ỹ greke noũe κώ
is derived a verbe κωμαζω to banket, and
κωμαζω is derived comessor in latine, pri
longa, and with one m. Of comessor cometh
messatio for banketting, or making good ch
after supper. Sue in Vitel. Epulas trifariam
per, interdùm quadrifariam dispertiebat, in
cula, prãdia, cœnas, & comessationes, he deui
his meales into three euermore, and somtym
in to fower, that is to weete, brekefasts, dine
suppers, and riere suppars or banquettes,
colations after supper.

52 Pamphilam cantatum prouocemus, Let
pray Pamphila to sing. Or let vs call fo
Pamphila to sing. For as I thinke Ter
vseth here prouocare for euocare to cal forth
Prodire. i. exire, to go forthe, & that is his
proper signification, and specially in this pl
of Terence, for hee sayde afore, Intromitam
Phędriam Let vs haue in Phędria, and n
contrary to that, Prouocemus Pamphilam, l
call forth Pamphila. So Plaut. in Pseu. He
si domi est tuus, quin prouocas? If thy maister
at home, why doest thou not calle hym fort
Prouoco hath other significatiõs, but they pe
teine not to this place.

54 Par pari referto. Do lyke for lyke.

55 Quando illud quod tu das amat, te amat, qua
do pro quoniam. Seinge that he setteth s
by that you geue vnto him, he loueth your s

Me

46 Metuet ſemper, quem ipſe nunc capit fructũ ne quãdo iratus tu alio cõferas. He will alwaies feare, leaſte that fruite and profite, whiche him ſelfe taketh and hath nowe, you being angrie with him, vppon diſpleaſure, will beſtowe an other waye.

50 Mihi iſtuc non in mentem venerat. I remembred not ſo muche.

In the ſecond Scene.

2 O Thais mea, o meum ſuauium, quid agitur? O my deere Thais, O myne owne ſweeting, how is it with you?

3 Ecquid nos amas? Do you loue me oughte? or ſet you any ſtore by mee?

6 Eamus ad cœnam. quid ſtas? Go wee to ſuppar, whereaboute ſtand you?

7 Vbi vis, non morot. When it pleaſeth you, there is no lette in mee.

8 Adibo atque abſimulabo quaſi nunc exeã. I will go to them, and make as though I come forthe but nowe.

9 Iturúsne quopiam es? Are you about to goe any whyther?

10 Hunc vides? See you this man?

11 Quid ſtamus? cur non imus hinc? Where about ſtand we? why go we not hence?

13 Quæſo, vt liceat dare huic quæ volumus. I pray you, that we may haue licence te geue vnto this man ſuch thinges as we woulde.

13 Pace tua? By your leaue.

15 Perpulchra, credo dona, haud noſtris ſimilia. Very goodlye gyftes I am ſure, but not lyke

noꝛ to be compared vnto mine.

16 Res indicabit, The thing shal shewe it selfe.

16 Heùs, jubete istos foràs exire ociùs, Hogh sirra bydde those felowes there come foꝛthe quickly.

17 Procede tu hùc. Come thou foꝛthe heere, and stande by mee.

18 Est ex Aethiopia vsq; hic. This felowe is come as farre as from Ethiopia.

19 Vbi tu es? accede hùc. Where arte thou? come hither.

21 Ita me dij ament, honestus est. As god healpe mee it is a goodly felow: oꝛ as we vse commonly to speake, as I shalbe saued: oꝛ, as I trust to be saued, it is a goodly fellowe.

23 Tacent, satis laudant. They say nothing, and in that they pꝛayse it sufficiently. Foꝛ holdyng a mans peace and saying nothyng, specially in a mans aduersary is a certayne kinde of pꝛayse oꝛ graunting, wherof ther goeth a pꝛouerbe in latine. Qui tacet, cõsentire videtur. He that holdeth his peace, and saith nothing, semeth to consent oꝛ to thinke as the other partye sayde, and to be of the same minde.

23 Fac periculum in literis. Pꝛoue him in learnynge. There is vnderstande, de eo.

24 Fac periculũ in palestra, Pꝛoue him in wrastlynge.

24 Fac periculum in musicis. Pꝛoue him in singynge and playinge on instrumentes.

27 Non sibi soli postulat te viuere. Hee doeth not desyre you to bestowe all your lyfe on him alone.

28 No

28 Non postulat sua causa excludi cæteros, Hee desireth not to haue al other shut out of doores for his sake.

29 Neque pugnas narrat, neque cicatrices suas ostentat, Hee craketh not of the battayles that he hath bene in, nor maketh no boste in shewing the scarres of the woundes that he hath had.

31 Vbi molestum non erit, When it shalbe no disease vnto you.

31 Vbi tu voles, When it shalbe your wyl.

32 Vbi erit tibi tempus, When you shall haue time or leysure.

32 Sàt habet, si tùm recipitur, He is contented, if he may come into your house, or, he desyreth no more, but at such times to be receiued into your house or company.

33 Apparet seruum hunc esse domini pauperis. This fellowe seemeth to bee seruaunt to some poore man, or, to haue some poore man to his maister.

34 Nemo possit hunc perpeti. No man were able long to abide, or suffer this felowe.

34 Sàt scio, I knowe very well.

36 Te esse puto infra omnes infimos homines, I repute thee to bee the moste villaine of all villaynes.

37 Qui huic assentari animum induxeris, That couldest finde in thy harte to flatter suche a fellowe as this is. Valla. lib. 5. Eleg. cap. 66. sheweth the difference betweene these three verbes, assentor, adûlor, and blandior. Assentari, is to flatter any body, affirming his sayinges, and

vpholding his yea and his nay, or praising him to much, or els many tymes otherwyse then the truthe is, to the ende to get some profite and aduauntage therby, and it is properly in wordes. And therefore this kinde of flattery, called Assentation, is not in any brute beast, but onely in man. Plaut. Extemplò, quasi res cum ea esset mihi, cœpi assentari, mulier quicquid dixerat, idem ego dicebam. Anone, as though I had had to doe with her, I began to soothe her, and to hold her vp with yea and nay, and whatsoeuer she sayde, I saide the same. Idem. Assentandum est quicquid hic mentietur. Whatsoeuer lie this fellowe shall make, wee must sooth or vpholde it. And say as he doth. Terence him selfe in ye secōd Scene of the seconde Acte of this same Comedie, doth best of all declare the nature of this verbe Assentor, aris: where Gnato sayeth thus: Hos consector, hisce ego non paro me vt rideant, sed his vltrò arrideo, & eorum ingenia admiror simul: quicquid dicunt, laudo, id rursum si negant, laudo, id quoque. Negat quis, nego, ait, aio. Postremò imperaui egomet mihi omnia assentari, is quæstus nūc est multo vberrimus, suche menne doe I folowe at the tayle, or at the hard heeles, or the elbow (that is consectari) and among such persons I doe not so faction my selfe, that they may laugh at me, but contrariwyse, whatsoeuer they say or doe, I shewe them a mery countenaunce of myne owne selfe, and also make a great inuenciling at their highe wyttes. Whatsoeuer they

saye, I commende it, and if they denie the same againe, that also I commende, if a man say nay, I saye naye also: if he saye yea, I saye yea to. And for a conclusion to be shorte, I maister and rule mine owne selfe, to byholde his yea, and his nay, and to sooth him and to say as he saith, in all maner thinges, for that is the next waye nowe a dayes to get money enough.

Adulari is to flatter an other mã, in humbling him selfe, and being seruiseable about him, and to labour by such factions to wynne and get his fauour, whether it be by voyce and woordes, or els by gesture of the body, or by any other way, or meane, whatsoeuer it bee. Nonius Marcel. sayth thus: Adulatio est propriè canum blandimentum, quod ad homines consuetudine translatum est, Adulation properly signifieth the fauning and leaping of dogges byõ theyr maisters, from which propertie by translation it is applied to men onely by vse of speaking, and not by the proper signification of the woorde. Where note, that Adûlor is a verbe deponent, and gouerneth a Dative case. Valer. Max. Diogenes Syracusis, cum olera ei lauanti Aristippus dixisset: Si Dionysio adulari velles: ista non esses: Imò inquit, si tu ista esse velles, Dionysio non adûlareris. Diogenes in the Citie of Sarragous (when that Aristippus had sayde vnto hym, as hee was washyng herbes for a Salette, these woordes. If thou wouldest seke fauour of Dionysius the tyraunte, and flatter hym, thou shouldest not eate suche meate as

that) he answered and sayde againe: Naye, if thou wouldest eate suche meate as this, thou shouldest not neede to flatter Dionysius.

Yet Cornelius Tacitus ioyned the same verbe deponent with an Accusatiue, saying, Tigillinū aut quem alium adulatus est. He flattered Tigillinus, or some other man. There is also read Adūlo, as, aui, are, an actiue or trāsitiue, gouerning an Accusatiue case. Cic. lib. 2. Tusc. quest. where hee translateth certaine verses out of a Tragedie of the Greeke Poet Aeschilus, speaking in the persone of Prometheus, of the Egle that fed on his liuer: Tum iecore opimo fartā, & fartata affatim, clangorem fundit vastum, & sublime aduolans, pinnata cauda nostrum adulat sanguinem. Than she being stuffed and satisfied, euen at full, with as much as she would eate of my fat liuer, gaue an horrible shreche, & taking her flight highe vp into the ayre, with her forked & stiffe feathered taile houered, playing & dallying at my bloude. Albeit, the Dictionaries take adūlat there, for lambit or bibit, as who should saye in Englishe, shee sweeted her lippes, licking and sucking vp my bloud. And Cic. lib. 1. off. vseth the Passiue of the same, Cauendum est, ne assentatoribus patefaciamus aures, neue adulari nos sinamus. We must beware that we ope not our eares to flatterers, nor suffer our selues to be wonne, or ouercōmed with fawning or humble behauiour of others towardes vs. For there Cicero doth manifestly put a difference betweene assentation and adula-

tion.

tion. The Poete Lucretius, vsed Adulo, as, aui, as a verbe neutre absolutely, that is to say, not ioyning any case with him in that verse: Longe alio pacto gannitu vocis adûlant. And Linacre in the place of Val. Max. aboue cited, readeth thus. Diogenes Siracusis, cum olera ei lauanti Aristippus dixisset. Si Dionysio adulari velles, ista non esses: Imò inquit, si tu Dionysium non adulares, illa non esses. But I finde not the latter in any examplarie I haue hetherto seene, but the commentaries reade, Si Dionysio non adulares, that it be a verbe neutre, gouerning a Datiue, where Oliuerus noteth that many verbes be neuters in o, and deponentes in or, and of the same signification, as populo and populor, impertio impertior, adûlo and adûlor &c.

Blandiri belongeth properly to touching and handling, and by vnproper vsing, it is by Metaphore trãslated and referred to other partes of the body, yea and many tymes to the mynde. Exemplorum plena sunt omnia.

39 Iam ne imus? Shall we goe nowe?

39 Hos priùs introducam, & quæ volo simul imperabo, I will first haue in these folkes, and gone in commaundement suche thinges as I would haue done.

40 Posteà continuò exeo, That done I will come foorth by and by. For in suche maner of speakinges as this, and Iamne imus? afore, and Ego hinc abeo, next following, with others like, where as the propertie of our English tongue is to speake by the signe of the future tense, shal

or will, the phrase of the Latine tongue, to
speake by the present tense.

41 Ego hinc abeo, I will be gone hence.

43 Quid tibi ego multa dicam? What should I
make many woordes with thee?

43 Domini similis es, Euche maister such a
Some grammarians haue noted, that Simi
gouerning a Dative case, betokeneth lyke
fauor, shape, feacture of bodye, or in appare
and Similis with a Genitiue after him, lik
conditions, behauiour or qualities of the m
bes onely, but that is no difference: for
trade in Cicero. Vt similia sunt, & oua ouo
& apes apum. Plau. in Menech. Nec aqua aq
nec lac lacti (crede mihi) vsquam similius,
hic tui est tuque huius. &c.

44 Quid rides? Whereat laughest thou?

46 Præcurre, vt sint domi parata omnia, Ru
afore, that all thinges may be ready at home.

47 Diligenter fac cures, See thou beesyre
busily.

48 Si Chremes huc fortè venerit, ores vt mane
If peraduenture Chremes shall come hi
desyre him to tarie.

49 Si id non commodum est, ores vt redeat,
he may not conuenientely so doe, praye h
come agayne.

50 Si id non poterit, ad me adducito, If he
cannot doe that neyther, bring hym to me.

53 Domi adsitis facite, See that you keepe h
or see that you keepe you within the house.

54 Vos me sequimini, Come you after me.

¶ In the thirde Scene.

1 Quantè magis magisque cogito, The more and more that I caste in my minde, or bethinke mee.

2 Dabit mihi magnum malum, Hee will doe me a great shrewde turne.

4 Cũ primùm iussit me ad se accersi, Whẽ he first commaunded me to be sent for vnto him.

5 Quid tibi cum illa? s. est negotij vel rei, per Eclipsin, What hast thou to doe with her?

5 Ne nôram quidé, In faithe I coulde not haue tolde.

6 Vbi veni, caussam vt ibi manerem reppetit; When I was ones come, hee founde an excuse or occasion to make me tary there.

7 Ait rem seriam velle agere mecum, Hee sayde hee would commune with mee of a sadde and weyghty matter.

8 Iàm tùm erat suspitio, dolo malo hæc fieri omnia, Euen very than I mistrusted already, that al together should bee done by fraude and collusion. Dolus (saieth Donat) à dolendo, because it maketh men sory, when they are beguyled, vel à dolendo, that is hurting or diminishing, for δόλος in Greeke, is Læsio in Latine, hurting in Englishe, and thereof it is taken for all maner guyle, and deceipt, or trumperie. Doli vocabulo (sayth Nonnius Mar.) nunc tantùm in malis vtimur, antiqui autem etiàm in bonis rebus vtebantur: vndè adhuc dicimus sine dolo malo, nimirum quià solebat dici & bonus, and for his authoritie and example hee

 citeth

citeth this place of Terence, so that dolus is a maner of deceipte, and dolus malus is that, the we vse to saye in Englishe, craft and collusion. Reade De dolo malo, in the thirde booke of Cic. De offic. where among other thinges he sayeth thus. Nondum enim Aquilius collega & familiaris meus pertulerat de dolo malo formulas. In quibus ipsis cum ex eo quæreretur quid esset dolus malus, respondebat, cum esset aliud simulatum, aliud actum. For my felow in office and familiar friend Aquilius had not yet made & established the fourme of the writtes of Dolo malo, In whiche writtes when it was demaunded of him, what was Dolus malus, he made aunswere, and sayde, that Dolus malus was when one thing was pretended and outwardly shewed, and an other thing done executed in deede.

8 Ipse accumbere mecum. i. accumbebat. Hee sate harde by me at the table.

9 Mihi sese dare for dabat, Hee gaue attendaunce on me, to doe what I would haue him to doe.

9 Sermonem quærere. i. quærebat, Hee went about to finde communicatiõ. Sermonem. i. sermonis materiam & causas.

11 Quàm pridèm pater mihi & mater mortui essent. i. rogabat, Hee asked me howe long agone my father and my mother died.

14 Sperat se id à me auellere, Hee hopeth to pull it away from mee.

17 Hæc cur quæriret? Why should hee require suche thinges?

20 Ea si viuit, annos nata est sedecim, non maior, If shee be aliue, shee is sixtene yeares olde, and no elder.

21 Thais, ego quàm sum, maiuscula est. Thais is somewhat elder than I am.

22 Misit orare vt venirem seriò, Hee sent one to praye me to come for a sad and weighty matter.

23 Aut dicat quod vult, aut molestus ne sit. Either let him tell me what he would haue, or els let him not trouble or disquiet me.

24 Non herclè veniam tertiò, In sayth I wyll not come the thirde time.

24 Hic quis est? Who is there?
Ego sum Chremes, It is I Chremes.

25 O capitulum lepidissimum, O little petite feate golpoll. Albeit, it is the figure Synecdoche, that is to saye, part of the whole, set for the whole, capitulum for hominem.

27 Rus eo, I goe into the countrey.

28 Apud nos hic mane dum redeat ipsa, Tarye here with vs vntill shee come her selfe.

29 Nihil minùs, No point so.

30 Si isthuc ita certum est tibi, If you be vtterly determined and appointed on that.

31 Illùc transi, vbi illa est, Goe thither, where shee is.

In the fourth Scene.

1 Heri aliquot adolescentuli coimus, Yester day three or foure young men of vs, met together.

2 Chæreā ei rei præfecimus, We made Chærea the cheife captayne and doer in that matter.
Here Terence spake of a promyse that was made

made for to meete together, and to make good chere: so that in this place & meaning, it might conuenientlie be englished, wee made Chremes our stewarde and maister of the feaste.

3 Locus, tempus constitutum est, The place and tyme was appointed.

4 Præterijt tempus, The tyme or houre is past.

4 Quo in loco dictum est, parati nihil est, In the place that was named, is nothing ordeined.

5 Neque scio quid dicam, aut quid coniectem. And I can not tel what I may say, or what I may coniecte or thinke.

6 Mihi hoc negotij cæteri dedêre, illum vt quæram, The rest of the company haue put mee to this labour, or hath assigned mee this office to goe seeke hym.

7 Visam si domi est, I wyll goe see if hee bee at home.

7 Quisnam hinc à Thaide exit? Who commeth foorth from Thais house here? Quisnam for quis: It is called Parelcon, that is, whan a letter or syllable is added, which maketh or helpeth nothing to the sense.

8 Is est? an non est? Is it he, or is it not?

8 Quid hoc hominis? i. qui hic homo est? What maner of felowe is this? or what maner a felowe haue we here?

8 Qui hic ornatus est? What maner apparayle call you this?

9 Nequeo satis mirari, neque conijcere, I can not leaue marueyling, nor perfectly coniect.

10 Libet sciscitari, I haue a phantasy to enquyre

or, I haue a great desire to aske. Sciscitor, aris. &c. is to aske, to the ende for to knowe a thing, as the woyce it selfe sheweth, for it is derined of scio. Percõtari, properly to aske, to the ende to reproue a man, & to take him in a trip. Interrogare, is also to aske, to thende to knowe: Albeit, it is indifferently vsed for Percontor, to appose a man (as we say.)

¶ In the fift Scene.

1 Nùm quis hic est? Is there any body here?

1 Nemo homo est, There is no man. Here note that Homo is elegantly somtimes ioyned with nemo, notwithstanding that nemo is the same, that nullus homo, reade examples in Hadr. de Serm. lat.

2 Iám ne erumpere hoc mihi licet gaudium? May I now out with this my ioy and gladnesse?

2 Proh Iupiter, O Lorde.

3 Nunc est, interfici cùm perpeti me possum, ne hoc gaudium contaminet vita ægritudine aliqua. Nowe at this present tyme so it is, that I coulde be content to die, that life might not hereafter disteigne this gladnes that I am in, by any misfortune, displeasure or sorowe.

9 Ab eo gratiam hanc inibo, I wyll get or haue that thanke of hym.

10 Quid est quod sic gestis? What is the matter that you leape and skyppe so? that you fet such gambaulds? Gestire (saith Donat) is to notifie, what the minde thinketh or desireth by the mouing and gesture of the body. And it is manifest, saithe hee, that it is by traslation taken

of the

of the propertie of brute beastes, and refer
to man. And it may be referred as well to so
rowe as to gladnes, or to any other affection
appetite or passion of the mynde.

10 Quid sibi hic vesticus quærit? What meanth
this apparaile?

11 Quid est quod lætus sis? What is the matt
why thou shouldest be so glad?

11 Quid me aspectas? Why standest thou gaz
vpon me? or, why starest thou vpon me?

12 O festus dies, O a highe and mery daye.

12 Amice salue, Good felowe God saue you, o
O louing friende, God rest you mery.

13 Nemo est, quem ego magis nunc cuperem v
dere, quam te, There is no man liuing, whom
I would more gladly see nowe at this prese
tyme then thee.

14 Narra istuc quæso, quid fiet, I praye thee t
what the matter is: fiet, for sit, per Epenthesi
Epenthesis is when a letter or syllable is add
into the middes of a woorde.

14 Imò, ego te obsecro, vt audias, Nay mary, I
praye you that you will heare it.

15 Nostin' hanc, quam amat frater? Doe you no
know her here, ỹ my brother is in loue with
18 Elegans spectator formarum, Very well ski
led or seene in fayre women, or, a deintie felo
in chosing of fayre women. For so doth Don
tus expounde it.

20 Quid multa verba? s. loquar, What should I
make many woordes?

30 Forte fortuna domi erat, As happe was he
was

was at home. Hæc fors saith Nonius Marc. ô fors, ab hac forte, is properly a chaunce, that sodainly & casually falleth or happeneth at a time: and Fortuna is the goddes her selfe, that is, the fortune y euery person hath geuen vnto hym, that suche or such thinges shall happen to him, or go from him. Accius in Astyanacte: Itera in quibus partibus: namq; audire volo, si est quem exopto, & quo captus modo, fortuna ne, an forte reperitur. Tel and reherse againe in what parties, for I would faine heare, whether it be he, that I desire to se, or not, and howe hee was gotten, and whether he was founde by fortune, or els by chaunce and casualtie. Idem in Andro. Multi, quibus natura praua magis quàm fors aut fortuna obfuit, many vnto whome the frowardnesse of their naughty nature, hathe done more harme, then hath either chaunce or Fortune. Lucil. in Saty. Cui parilem fortuna locum, fatumq; tulit fors. Vnto whom his fortune gaue like place & degree or state of liuing, & chaunce gaue destiny of death semblably and aunswerable to the same. Ibid. Aut forte omninò, aut fortuna vincere bello, either by blynde chaunce, or els by fortune to get the victorie in battayle. Many times fors fortuna, and forte fortuna, are ioyned together by subunion, as saith Donat in the thirde Scene of the third Acte of Hecyra: and then it betokeneth bone aduenture, or sodayne good chaunce and good fortune. Terent, in Phor. O fortuna, O fors fortuna, quantis cõmoditatibus Antiphoni hunc onerâstis diem?

Oh

Oh fortune, oh most good Fortune, with how many commodities & good chaunces hast thou replenished this day vnto Antipho? Vbi Donat. Fortuna dicta est incerta res, fors fortuna euent' fortunæ bonus. Fortuna is called a thing vncertaine. Fors fortuna, is a good chaunce at ende of that thing that was vncertaine. And again in the same place fortuna and fors fortuna, be twoo diuerse thinges: for fors fortuna, is the goddesse, whom they serue that liue hauing no occupation, whereby to get their liuing whose temple was on the farside of Tiber. so that Fortuna is vncertaine, and fors fortuna is in good chaunce. And thereof Forte fortuna sometime as a noune, and sometime as an Aduerbe, is that that we say in English, in a good houre: or, as good hap was.

22 Submonuit me Parmeno, Parmeno put me in minde by a by worde.

23 Tacitus, citius audies, Holding your peace you shall here it the sooner.

24 Vt vestem cum eo mutem, That I should chaunge garmentes with him.

25 Quid ex ea re capies commodi? What benefite shalt thou get by that thing?

27 Nùm parua causa, aut parua ratio est? Is there a small cause or a small consideration?

30 Mihi, ne abscedam, imperat. He charged me not to goe away.

32 Ego ad cœnam hinc eo, I goe hencefoorth to supper.

35 In conclaui sedet. Hee sitteth in the parlour.

36 Io

6 Iouem Danae misisse aiunt quondam in gremium imbrem aureum. They saye that Iupiter did on a tyme let fall into the lappe of Danae a shoure of droppes of Golde.

9 Impendiò magis animus gaudebat mihi. My harte was maruelous ioyfull and glad, stylle more and more. Impendio, aduerbium intendédi, is as muche as impensè, valdè, apprimè, great or very muche: and it is commonly ioyned with the comparatiue degree. Aul. Gel. li. 1. cap. 2. Erat ibidèm nobiscum simul adolescens, philosophiæ sectator: disciplinæ, vt ipse dicebat, stoicæ, sed loquacior impendiò, & promptior. There was in the same place together in companie with vs a young man, student in philosophie, and (as he sayd him selfe) of the secte of the Stoikes, but very talkatiue, tootoo full of woordes, and maruelous ready thereto. And therfore it is read elegãtlye ioyned with magis. Cic. Atti. At ille impendiò magis odit senatũ. But hee toto muche hateth the Senatours, or the nobles of the citte. And also with Minùs. Plau. in Aulu. Atque ille minùs, minusque impendiò curare, minusque me impertire honoribus. But he set by me still lesse and lesse, by a great waye, and did me lesse honour, or shewed me lesse courtesie, whan it is put without magis, it is indifferently ioyned with the positiue degree, or els with the comparatiue, as Impendiò verbosus, Very full of woordes, or Impendiò verbosior.

3 Homuncio hoc non facerem? Should I a fellowe

fellowe of no reputation, not do that?

43 Ego illud feci, ac lubens, I did that same, [illegible] that with all my harte.

44 Dùm hæc mecum reputo, Whyle I cast or [illegible] counted these thinges in my mynde, Putam[illegible] instantia, reputamus præterita. Donat.

44 Accersitur lauatum virgo, The mayden [illegible] called to goe and washe her.

46 Sto, expectans si quid mihi imperent. I [illegible] still and looked whether they would byd me [illegible] any thyng.

47 Cape flabellum, & ventulum facito, Ta[illegible] flabel, and make a little wynde. Flabellum, a [illegible] minutiue of flabrum, as labellum of labrum.

51 Foràs simul omnes proruunt se, They rus[illegible] out of the doores altogether in a cluster. Ab[illegible] lauatum. They went to washe them.

52 Perstrepunt, ita vt sit, domini vbi absunt. T[illegible] made a rumbling in euery corner, that all [illegible] house was to little for them, as commonl[illegible] chaunceth, when the maister or dame is ou[illegible] the waye.

53 Intereà somnus virginem opprimit, In [illegible] meane whyle sleepe tooke the mayden, or, [illegible] mayden fell a sleepe.

45 Pessulum ostio obdo, I sparred or bolted [illegible] doore. Pessulus. li. i. paruus pes, a diminutiu[illegible] the noune pes, and it is a bolt or some like [illegible] strument, with whiche the doores bee shut [illegible] on the inside. Apuleius. Subdita claui pes[illegible] reduco, I put the key into the hoale, and pu[illegible] back the bolt, Plau. in Aul. Occlude fores [illegible]

bo[illegible]

bobus pessulis, iam ego hic adero. Shutte faste the doze with bothe the boltes, I will bee here againe by and by.

An ego occasionem mihi ostentatam tàm, bremem, tam optatam, tàm insperatam amitterem? should I haue let go such opoztunitie and occasion, being offered me so shozt of tyme and respite, so greatly desyred, so sodeine, and nothinge loked foz?

59 Sanè hercle vt dicis in good south as you say.

59 Interim de symbolis quid actum est, In the meane season what is done with our banket monye. Symbolum. li. of the neuter gender, is the mony that dyuers persons lay together, as in a commō purse, to make good chere withal, and suche banquets are called collations, à collatu, that is of layinge together euery one his poztion.

Perlongè est sed tantò ocyùs properemus, It is berye farre hence, but lette vs make so much the moze speede.

Domo exulo, I am banished from oure house, as who should say, I dare not go thyther, noz come there.

Metuo fratrem ne intùs sit. I feare my bzother, lest he bee within.

Metuo patrem ne rure redierit. I feare my father leaste he be come out of the countreye agayne. Where note that the accusatiue, fratrem & patrem, be set foz the nominatiues, by the figure Antiptōsis.

65 Eamus ad me, ibi proximum est vbi mutes vestem, Go we home to my house, there is nyest place where you may chaunge you.

67 Consilium volo capere vnà tecum, I will counsayle with you, and see what is best to done.

Out of the fowerth act, In the fyrste Scene.

2 Timeo, ne quam ille hodiè turbam faciat, feare least that felow wil make some busi trouble to day.

6 Id faciebat retinendi illius causa. he did it to kepe that other man there.

7 Ad eam rem tempus non erat, There was time for that.

10 Heùs puer Pamphilam accerse Hogh thou go call Pamphila.

11 Minime gentium, No in no wise in the wo Minime gentium (sayth Festus) dicebant tes pro eo quod est, omnium gentium in minime faciendum, the latin men of olde did vse and take these wordes, Minime g umas who shoulde saye thus. a thinge the people in the worlde would iudge in ma ner wise to bee done. So that Minime, gen (as testifieth Valla in anno contra Rau ken for minime and gentium is a voyce emphaticos or els as an erpletiue added tatis gratia, to these aduerbes that follow me. Ter. in Adel, Get. Quapropter pa pacto cælato opus est. Sostra. Ah minime um non faciam. Get. Wherfore in any wise

expediēt, that it be kept secrete. Dostrat. Tushe nay in noo wise, I will not so do. Quo, Plaut, in Rud. Nōn hercle quō hinc nunc gentium aufugiam, scio. By my truth I wot not whither in the worlde to go nowe from hense. Quando Plau in Amp. Amph. Quis te misit furcifer? Sos. qui me rogat? Amphit. Quādo gentium Amph. Who sent the knaue, Sos. who saith who? Imph. When? Longe Cic. Atti. li. 6. Non quō me aliud iuuare posses, quippe res est in manibus tu autem abes longe gentium Not that you coulde do me: any helpe. For the matter is al ready in hande, & you are distant a greate way from me,

And also with these aduerbes. Nusquām, vndecumq;, vbinam, vbiuis, vbique, vbi with al other their compounes, as sicubi &c. wher note that with these last rehersed, is read ioyned not only gentium, but also terrarum and locorum, and with vbi is also ioyned sometimes the voyce of the genitiue singuler, loci. per subunionem, Plau. in Cap. Propeemodùm vbi loci tuę fortunæ sunt facilè intelligis, thou perceiuest very well in maner, in what case or state thou and al yat euer thou hast do stand. Idem in mer. Nam si illhuc ius est senecta ętate scortari senes, vbi loci res summa nostra publica? For if this be lefull that old folke in their olde age may vse the company of harlots, then where is our great high commune wele become? And in al these ỹ cōpositōes signifi no more thā ỹ simples. Vbi primum poterit se illinc subducet .sat

scio. As sone as he may possibly, he wil pr
steale away from thense, I knowe very wel

¶ In the second Scene.

1 Dum rus eo. As I was goinge into the co
trey.

2 Vbi quid in animo est molestiæ. Whan the
any griefe in the harte, or, whan there is
grudge in the stomacke.

3 Cæpi mecum inter vias, aliam rem ex alia c
tare. By the waye as I went, I began to
in my mynde, and to remember one thing
ter an other.

4 Dum hæc reputo, præterij imprudens vil
While I recounted these things in my m
was gone past my house in the countrey.
Villa properly is a ferme house, or a m
house, or any other house made and set w
the city to dwell in, and to haue husband
cupied, deriued as Varro. Li.i de re rust.
saith, a vehendo of cariynge: for that the hu
man carieth in thither such fruites as co
of the ground: and semblably carieth the
againe, when they must be solde. In
most commonlye are two partes, the o
the Farmer or hynde, or what soeuer pers
(occupying the husbandry, belongyng
the same) dwelleth in, and there maketh
peth all maner instruments apperteyn
husbandrye, as corne, carts, yokes for o
and that was called by the latin men
time Villa rustica. The other parte is tha
the lorde or owner reserueth and keep

him selfe to dwel in for his pleasure and that was called Villa vrbana, because it was in all pointes as goodly and as well appointed as becommed a house standing within the citty to be, (and was more pleasauntlye builded, and more goodly decked, and better furnished with all implementes of household, and kept more nete and cleane than for a house of the countray. Varro. li. de re. rust. Fructuosior certè fundus est propter ædificia si potius ad antiquorum diligentiam, quam ad horum luxuriam dirigas ædificationem. Illi enim ad fructum rationem faciebant, hi. ad libidines indomitas. Itaq; illorum villæ rusticæ erant maiores quàm vrbanæ, quæ nunc sunt pleræq;. Of a verye certaintye a mans ground is the more fruitefull and profitable for the housinge that is builded vppon it, yf a man order and fashion the buildinge and framinge and setting vp of it after the diligente fashion of men of olde time, rather then after the prodigall excessiue and ouer sumptuous fashion of men that are now a daies For the men of olde tyme made their buildynges in the cositrye, as was most conuenient for the fruites of the grounde to be receiued thereinto and now a dayes they buylde for pleasure, that is neuer ruled by any reason, nor neuer satisfied: therfore their Villæ rusticæ were bigger and larger then manye Villæ vrbanæ that are now a dayes.

Longè iam abieram, I was alredy gone beyond it a great way.

Cum sensi, redeo rursùm, When I perceyued

ti, I came backe againe.

7 Vbi veni ad diuerticulum, constiti, when I came to the place where the waye turneth I stoode still.

8 Occœpi mecum cogitare, I began to think in my minde.

8 Biduum hic manendum est. I must abyde here by the space of two dayes.

9 Quin tùm posteà? What then?

10 Si non tangendi copia est, ehò ne videndi quidèm erit? If I may not haue leaue to touch it, what shall I not be suffered to looke vpon it neither?

11 Si illud non licet, saltèm eho licebit. If I may not do that, yet at least waye this will I do.

14 Timida subitò egreditur Pythias. Pythias being in feare, commeth forth hastely.

¶ In the thirde Scene.

1 Vbi ego illum sceleroſum, atq; impium inueniam? Where may I fynde that vngracious wicked fellowe?

4 Ludificatus est virginem. He beguled the maiden.

5 Vestem omnem miserè discidit, He all to rente her cote, that pitie it was to see.

5 Ipsam capillo conscidit. He tore her by the heare.

7 Vt ego vnguibus illi in oculos inuolem, how I woulde flee on him with my nayles, scratche out his eyes.

8 Nescio quid absente nobis turbatum est

8 N

There hath bene some busines or trouble, or there hath bene some shrewde tourne done at home (what soeuer it is) while I haue bene awaye forth. Here is (saythe Donat) eyther absente set for a prepositiõ, gouerning an ablatiue case, as when it is sayde coram nobis, coram amicis &c or els (which I more allowe and thinke better sayde) the figure Archaismos, that is an imitation of speaking of the olde time. For the antiquitie vsed absente nobis, for absente me, or absentibus nobis. Plau. in Amph. Si in actione hanc absente nobis inuenit puer. If the boye founde and tooke her with the maner in the deede doing, whyle I was away. And lykewise Præsente nobis, for præsentibus nobis. Plau. in Am. Nec nobis præsente aliquis nisi seruus Aphricanus adest Neyther any man, but the seruaunt that came out of Aphrique was here, while I was present. Ibidem. Nec nobis præsente quisquam aliquis ausi sunt. And whyle I was present, they durst not, not any one of them all.

Pom. Qui apud forum præsente testibus mihi vendidit. Whiche solde it vnto me openlye in the streete before witnesse. Idem. Sine ergò isthuc, præsente amicis inter cœnam, let this alone nowe, we will speake more of it in the supper time. when our frendes be present.

Varro in Marcellum ex donato, Id præsente legatis omnibus, exercitu pronunciat. He spake that openly in the hoste, all the ambassadoures being there present.

8 Quid festinas, aut quem quæris? Why h
thou so fast, or, whom sekest thou for?
9 Abi hinc quo dignus es cum donis tuis tam l
dis. Il spede or il lucke take you for me w
your giftes being so goodly and proper.
10 Quid isthuc est rei? What is the matter?
11 Quas turbas dedit? What trouble, or wh
ray, hath he made?
12 Virginem vitiauit, he hath defloured a mai
13 Temulentus es? Thou art dronken.
13 Vtinàm sic sint, qui mihi malè volunt, W
god mine euil willers were in that case.
14 Quidnam istuc monstri fuit? What a mon
was that, what monstrum is, it ys sh
afore.
15 Ego illum nescio qui fuerit. I know hym
what he was.
16 Hoc quod fecit res ipsa indicat, this th
hath done, the thing it selfe doth plainly sh
18 Ille bonus vir nusquam apparet, That h
man cannot be sene.
19 Suspicor aliquid domo abeuntem abstulis
mistrust that he stole and toke away some
when he went out of the house.
19 Nequeo mirari satis, quò ille abire igu
possit longiùs, nisi si domum fortè ad nos re
rit, I cannot meruaile enough whyther
lusike could go farre, excepte if peraduentu
be gone home agayn to our house.
21 Vise amâbo nùm ibi sit, go see as euer I
loue you, or, as euer I shall doe you good
whether he be there. Amâbo. is after som
adu

aduerbe of exhorting, or after some other an interiection of flattering and louinge, and it is the same that we say in englishe, as euer I shal do you good turne, or pleasure, or as euer I shal loue you. Plaut. Noli amâbo Amphitrio irasci Sosiæ causa mea, as euer I shal loue you Amphitrio, be not angrye with Sosia, for my sake. And it is indifferently referred to one singular, or els to many. Idem in Truc. Properate, mensam afferte amâbo. Hie at once & bring the table I pray you. Orators vse in the same signification also amâbo te, & amamè. Ci. Cassio. Et amâbo te, cum dabis posthàc aliquid domum literarum, mei memineris. And as euer I shall loue you, whan you shall from henceforth send any letters home, remember mee. Id. Attic. Amâbo te incûbe in eam rem, & ad me scribe. As euer I shall owe you my harty loue, sticke wel to that matter, and write vnto me. Eidem. Amamè, non libenter vidi, sed modò succenset, modò gratias agit? As euer you may trust or loue me, I sawe it not gladly, but somewhile he is angrye, and somewhyle he geueth thankes. See more examples in Hadrian, de. ser. lati. Linacre saieth that Amâbo and amabò te, is Enallage, that is a verbe, (saith he) or a whole sense for an aduerbe, For Enallage is when one part of speche is put for an other. And amâbo hath not the second sillable short, as Calepine and Thesaurus lin. la. and others would haue it, setting acutum accentum in prima, but long as Cat. Amâbo mea dulcis Ipsiphilla.

la. Martial. li. 8. Dic verum mihi Marce dic amâbo. Sidonius ad Fæli. Dic quod peto Magne, dic amâbo. That no man bee deceiued in accenting that worde.

22 Tam infandum facinus ne audiui quidèm. So abhominable a dede I haue neuer herd of.

23 Pòl. ego amatores audiêram esse mulierum eos maximos, In dede I had heard say that they were the greatest louers of women that be.

25 Illum aliquò conclusissem. I would haue shut him vp fast in some corner.

In the fourth Scene.

1 Exi foràs sceleste. Come forthe thou naughtypacke.

1 At etiàm restitas? What, doest thou stop and drawe backe still?

2 Prodi fugitive. Come forth thou runaway.

3 Illuc vide os vt sibi distorsit carnifex. 1. scelestus. See ponde, how the slouen knaue maketh a wrye mouthe?

4 Quid huc reditio est? Wherfore art thou come heither againe?

5 Si Paululùm cessassem, domi non offendissem. If I had tarried a litte longer, I should not haue founde him at home.

6 Iam ornabat fugam. He was euen about to runne away.

7 Habesne hominem amâbo? Haue you gotten the fielde I pray you?

10 Hunc oculis suis nostrum nunquam quisquam vidit. Not one of vs euer sette his eye on this fellowe.

12 An tu hunc credidisti esse, obsecrò? Did you thinke that it had had bene this man, I pray you?

14 Ne comparandus hic quidem ad illum est. May this felow is not to be compared with him, or this felow is not to be likened to him.

14 Ille erat honesta facie & liberali. He had a goodly and a well fauoured face, or he was both faire and wel fauoured. For that signifieth liberalis sometime ioyned with facies. as here, or with forma. Teren. in Andr, Et quia erat forma præter cæteras honesta ac liberali, accedo ad pedissequas, rogo quę sit, And because she was more godly, and more faire and beutiful, than any of the other, I came vnto the maidens, that waited on her, and required what she was.

15 Ita visus est dudùm. So he semed erewhile.

16 Varia veste exornatus fuit. he was trimmed in gay apparel. Varia, id est, multiformi, versicolori.

17 Nùnc tibi videtur fœdus, Now you thinke him foule and ill fauoured, Fœdum is that that is foule, ill fauoured, and lotheſome to loke on.

18 Tace obsecro. Hold thy peace I pray the.

18 Quasi vero paulùm inter siet for inter sit, per epentheſin. As who saith, ther was but small difference betwene them,

19 Ad nos deductus hodie est adolescentulus, quę tu vero videre velles, ther was brought home to our house to daye, suche a younge man, as a man woulde be glad to see, or such a younge man,

man, as a man woulde be the better in his han to loke on.

21 Hic est vetus, vietus, veternosus, senex, colore mustelino, This is an old rusty theefe, rotten and weake, vnlustie, and al to riueled, and as tawny coloured as a wesell.

Vetus is old, Plau. in Amphi, Veterem et antiquam rem, nouam ad vos proferam. I wil shew you an old and antique thinge, burnished and made newe agayne, or I wil shewe you a newe thynge made of an olde. And sometyme (as witnesseth Donatus in this place of Terence) Vetus is referred to rebuking, and reprouing.

Tneretius in prologo Andriæ, Qui maleuoli veteris poetæ maledictis respondeat. How he may make answer to the rayling of that old rustie poete his aduersarie. Idem in prologo Heautont. Tum quòd maleuolus vetus poeta dicat repentè ad studium hunc se applicâsse musicum .i. musarum, hoc est bonarum literarum. And further where as the enuious olde naughtie poete allegeth, ỹ this man sode inly applied him selfe to the study of good letters. Idem in prologo Phormi. Postquã poeta vetus, poetam non potest retrahere a studio. &c. now that the naughty rotten poete cannot withdraw this poete Terence from study. Vietus. Donate expoundeth mollis, flaccidusque, & flexibilis corpore, Weake, and lanke, and limer of body.

Viêtus, (saith Fest. Pom) dicitur languidus, sine vi, & naturalibus priuatus viribus. Weake faynte or wearishe, droupinge withoute any

strengthe,

ſtrengthe, or, lackyng naturall ſtrength. Cice. de ſenect. Sed tamen neceſſe fuit eſſe aliquod extremum, & tanquam in arborum baccis, terræq; frugibus maturitate tempeſtiua, quàſi viẽtum & caducũ, quod ferendum eſt molliter ſapienti. But yet it could not be choſen, but ther ſhoulde be ſome terme and ende, and (lyke as in the berries of trees, and in the corne growing on the grounde, at what time they be through rype) as who ſhoulde ſay fayntneſſe, weakeneſſe, and fatling in ſtrength and to be ready to fal and to decay in ſtrength, and being mortal, which a wiſe man oughte to take pacientlye. So that viẽtum is weake, limer, faint and without any ſtrength: and thereof cometh vimina and vimenta, oſyers that is the limber twygges of willowes, that the tunneylers or cowpers occupie about theyr houpes, with whiche they bynde their tubbes or barrels, And viẽre is to binde tubbes or barels or other veſſels, with ſuche twigges. And victor is the couper that doth make and binde them. Veternoſus properly is he, that hath the diſeaſe which is called in latin veternus, in greeke λήθαργός, of Auicen and Philitions ſubetum or ſubetium, that is a diſeaſe ingendring in the body continuall deſire of ſleping by reaſõ of to mutche reſt, idleneſſe and eaſe, otherwiſe called ſluggardy or ſlouthfulneſſe. Whiche diſeaſe becauſe it is moſt commonlye in aged perſons, therefore veternoſus is mutch taken and uſed for him that is diſeaſed with ſlepineſſe

or

or as they say) drouſineſſe, ſo that he hath no luſt to beſtire hym, but rather to ſitte ſtyll, as oppreſſed with continuall ſlumbering and ſleepe. For veternus is taken for vnmeaſurable and ouermuch ſlepee.

Pli. li. 8. natur. hiſtor. ſpeakinge of beares, Primis diebus bis ſeptenis iam graui ſomno vti præmuntur, vt ne vulneribus quidem ex citari queant, tunc mirum in modum in veterno pingueſcunt. The firſt fourtene daies beares be oppreſſed with ſo heauy ſleape that they can not be wakened and made to aryſe, thoughe a man wound them right ſore. And then they wax wonderful fatte in that long and continual ſlepe. Cato taketh Veternoſum for one hauing the hydropſi, where he ſaith: Veternoſus quàm plurimum bibit tam maximè ſitit: Hee that hath the hydropſie, the more he drinketh the more thirſtie he is. Senex (in this place of Terence) is taken for rugoſus, whythered and reueled.

22 Quæ hæc eſt fabula? What a tale, or ſayinge haue we herde?

23 Eò me redigis, vt quid egerim egomet neſciam. Thou bringeſt mee to that ponte that I cannot tell myne owne ſelfe, what I haue done.

25 Veniſtin' hodie ad nos? Cameſt thou to our houſe to daye?

26 At illic alter venit annos natus ſedecim. But that other came being of the age of ſixteene yeres.

27 Agèdum hoc mihi expedi. Come of tell me this

this at ones.

28 Istam quam habes vndè habes vestem? This garment that thou hast on thee, wher gottest thou it? or how camest thou by it?

30 Quàm dudùm? How long agone? or, howe littell while agone?

31 Qui cum? with whome?

31 Nôras ne eum priùs? Diddest thou know him before?

33 Vnde igitur fratrem meum esse sciebas? Wher by then knowest thou, that he was my brother?

34 Is dedit hanc vestem mihi. he gaue me this coate.

35 Vnà ambo abierunt foràs. They went forth of doores bothe together.

36 Iam sanis credis me nihil mentitum? do you now beleue well, that I made no lie?

37 Certum est virginem vitiatam esse. Certaine it is and out of peraduenture, that the maiden is defloured, or hath lost her virginitie. or, as we say in an englishe prouerbe, she hath caught a clappe.

38 Credis huic quod dicat? Dooest thou beleue suche a one as this is, what he saith?

38 Quid isti credam? What shoulde I beleue this peuelhe felowe? For iste moste times betokeneth and importeth a certaine contempt.

38 Res ipsa indicat, The matter selfe sheweth plainely.

39 Concede

39 Concede isthuc paululùm. Go a little that way. come a little neere hither to me. For istùc here, is taken for hùc.

40 Dic dùm hoc rursùm, Tell mee this yet once agayne.

42 Iupiter magne, ô scelestum atque audacem hominem, Good Lord, oh what a naughtye or vngratious bolde fellow is that?

43 Væ mihi, etiàm nunc non credis indignis nos esse irrisos modis? Alas, doest thou not yet beleue, that wee haue bene deluded and scorned shamefully and in vngodly maner?

44 Mirum ni tu credas, quod iste dicat, It is meruayle, but you do beleue that this peeuishe fellow sayth.

45 Possum ne hodie ex te exculpere verum Shall not I be able to get out the truth of thee, ere I go? Exculpere properly is to graue out or to carue, as a man caruеth an image, and per metaphoram, it is taken sometimes pro extorquere, to extorte or to get oute by violence or punishmēt, the truth or any thinge, that a man desireth to know. Plaut. Quot illi blanditias, quid promisi boni, quot admoui fabricas & quot fallacias in questione vix exculpsi vt diceret? With what fayre wordes dydde I handle him, what fayre goodly promises dydde I make vnto hym, how many wily imaginations, and how many subtilties, wherwith to beguile him, dyd I set and lay vnto him in examininge him: and yet I could vneath get out of him to tell it for any

thing

thing I could do vnto him. Fabrica, properly is a forge or frame of a carpenter, or workman, of Fabricor, aris, to frame, and per metaphoram, to inuent or to imagine, and thereof Fabricas, here is taken for fallacias, and those two wordes signifie one thing, & the coniunctiõ copulatiue &, comming betwene them, is taken for id est.

46 Non potest sine malo fateri, videor, He cannot be made to confesse it without punishement, I see well.

47 Sequere me hac, come after me this waye here.

47 Modò ait, modò negat. Somewhile he sayth yea, and somewhile nay.

48 Intrò. Go thy waies in.

49 Honestè quo modo hinc abeam nescio. I can not tell how to get, or how to departe hence with mine honestie.

50 Tu me hic nebulo ludificabere? Shalt thou mocke me here thou knaue? or thou villayne shalt thou scorne and make a laughing stock of me here.

51 Parmenonis tàm scio esse hanc technam, quã me viuere, I do as well know that this is the craftie imagination of Parmeno, as I knowe that I am aliue. Techne is a greeke worde, and properly signifieth any crafte, & by translation it is taken for craftie and subtill imaginations. Plau in Cap. Ego rumnatus, deartuatus sum miser, scelesti hominis technis, qui me vt lubitum, est, ductauit dolis, I vnfortu-

nate body am brought to miserye, and in mine
pulled in pieces throughe the craftines
subtiltie of this naughty felow whiche hath
me with his trappes and guiles euen as
listed, Dearticare, properly is to cut or to
in pieces one parte or mēber from an other,
traytors be dearticati, when they be quarter
52 Inueniam hodiè parem vbi referam gra
I will ere I slepe fynde something wherin
requite him,
53 Quid nunc faciendum censes? What thi
you best to be done now?
54 Vtrum taceam, an prædicem? Whether sh
I kepe it secret or vtter it?
54 Tu pol si sapis, quod scis, nescis, Verelie if
wyse be, that that you knowe, you wyl
know.
56 Hac re et te omni turba euolues, et illi gra
feceris, By this thing doing, thou shalt
tyd, wynde, and quit thy selfe out of al trou
and also do him great pleasure.
57 Id modò dic, abisse Dorum for abiisse p sy
pen, Say thou nothing but this, that Dor
gone his way.
58 Cùm indè abeo, iam tum inceperat tur
ter eos, When I came my wayes from th
they had already begon to be at strife
make busines, and to quarell together.
59 Auferaurum hoc, Haue away this gold
59 Ego scibo ex hoc quid sciet, I wyll kn
this man here, what the matter is.

¶ In the fyfte Scene.

Data verba mihi sunt, I am deceiued.

Vicit vinum quod bibi, The wine that I haue dronken, hath ouer comuned mee, as who should say, I feele my selfe dronken.

Dum accubabam, videbar mihi pulchrè sobrius

All the while that I sate at the table me thought I was very sober, and in verye good temper.

Pulchrè. i. valde, oppidò, nimis, admodum.

Postquam surrexi. neq; pes, neque mēs satis suum officium facit. Nowe that I am vp, neither my feete, nor my wit serueth me very well.

Vah quantò nunc formosior videre mihi quam dudum? Oh how much fayrer seme you to me now, then you did whyle ere?

Verbum herclè hoc verum est, Certes this is a true sayinge.

An abijt iam? Is he gone alreadye?

Lites sunt inter eos maximæ, There is verye great striefe and debate betwene them. Or they be at great woordes together, For that signifieth properly lites, striuing in woordes,

Abiens mihi innuit, When he went away he becked on me.

Nonnè id sat erat? was not that enough?

Nesciebam id dicere illam, I knewe not that he meant that by her saying, or by her woordes that she spake.

Intellexi minùs, I vnderstode it not.

Me extrusit foras, Hee thrulle me oute of the doores.

12 Mirorvbi ego huic anteuerterim. I marua
in what place I got before this man, that I
sawe him not.

¶ In the syxt Scene.

1 Credo illum iam affuturum esse, I thinke ver
ly that he wil be here anone.

2 Si illam digito attigerit vno, oculi illico e
dientur, If he touche her with one finger, h
eyes shalbe pulled out of his head immedia
Vno digito, a prouerbe read in Chil. Erasm

3 Ego illius ferre possum ineptias, et magni
verba, verba dum sint, I can verye well be
and suffer his foolishenes and his royall h
woordes, so long as they bee nothinge b
wordes.

4 Verùm enim si ad rem conferantur, vapula
But in faith, if they turne to deedes, he s
obie, or he shall smarte. Conferantur. 1, m
ferantur, conuertantur. s. verba. And it is a
per and elegant maner of speaking, saith D
nat: as if a man should saye in latin, He b
to do as he sayde, he may say it properly i
tin thus. Verba ad rem contulit. i. id q
verbis dixerat, re facere aggressus est.

5 Iamdudùm adsum. I am here and haue be
good whyle. Dudùm & iamdudùm beto
be spoken of shorter time, as of one or
or three, or fower houres. Nupèr pride
iampridèm, of somewhat longer tyme, a
sixe monethes or yeres, or more or lesse, a
matter is. But dudùm and iamdudùm
dèm and iampridèm, haue this differen
du

dudùm nupèr, and pridèm, do signifie the acte of the verbe to be ended and past, and therfore they be most commonly and most elegantlye ioyned with verbes of preterentes, as, he went away a good while since, Dudùm abijt. He wrote vnto me long agone of that matter. Ea de re pridèm ad me scripsit. He was in the citie of late daies, Fuit nupèr in vrbe. Iam dudùm and iampridèm, signifie the act of a verbe, remaining and continuing still, and therefore most vsually they be ioyned with verbes of the present tense thus. The maister is in the schole, and hath bene a prettie while, Iamdudùm præceptor est in schola. He is a verye greate frend of myne, and hath bene many a day. Iampridèm est mihi amicissimus. Yet bothe these are muche and ofte times reade ioyned wyth verbes of preterrences, and contrarywise, that others with verbes of the present tence, as sheweth Laur. Vall. lib. 2. eleg. cap. 34.

O mi Chreme, te ipsum expectabam. O sweete Chremes, I looked for you, and no man els.

Scin' tu turbam hanc propter te esse factam? Doest thou knowe or consider, that al this busines or trouble hath bene for thee?

Scin' ad te attinere hanc omnem rem? Doest thou remember, that all this matter perteyneth to thee, or toucheth thee, or lyeth thee vppon?

Dum tibi sororem studeo reddere, & restituere, Whyle I go about and labour to render, and

to restore to you your sister.

8 Hæc atq; huiusmodi multa passus sum, haue suffered these thinges, and many o lyke, or haue hadde this or muche other trouble.

9 Est domi apud me, He is at home at house.

11 Hoc tibi dono do, I geue this vnto you fr ly. Dono dare, to geue freely. For dyuers be bee construed and elegantly ioyned a double datiue, of whiche one is set in m aduerbially, and muche lyke an aduerbe, yet is none. As, thou hopest to haue l and praise for the same thinge, whiche laydest vnto me as a faulte, Speras id tibi di fore, quod mihi vitio vertis. Take no care nor thought for the matter. Ne curæ. He hath layde his coate to pledge Dedit mihi vestem pignori. He hath put ney in my handes in the waye of vsury. D mihi pecuniam fœnori. He hath lent m groate. Dedit mihi mutuo drachmam. hath lent me a gowne, Dedit mihi ve commodato. And so here in Terence, H tibi dono do. For hanc I put hoc, becau is more in vse, and more conuenient to be ken, For whiche cause, I chaunge alm uery where in this booke the femenine der, into the masculine or neuter, as the best admitteth.

Cave ne priùs quàm hoc a me accipias, mitras, Beware that you leese it not bef

receiue or haue it of me.

Cistellam domo effer cū monumentis. Bring forth the litle coffer with the tokens.

18 Num formidolosus obsecro es? Art thou fearfull or false hearted, or doth thy heart fayle thee man I praye thee? for (as Donate saith) formidolosus is the same that terribilis, metuendus, to be feared, and also timidus, fearfull or false harted.

19 Egon' formidolosus? Nemo est omnium qui metuat minus. I false harted? there is no man aliue that feareth lesse.

20 Quem tu me hominem, existimas? i. qualem? what maner of felow thinkest thou that I am.

21 Cogitato quicum res tibi est. Remember with whom thou hast to do. Quicum. i. cum quo: For some prepositions are sometime contrarye to the nature of prepositions set after their cast: as mecum, tecum, secum, nobiscum, vobiscum and not cum me, te, se, nobis, vobis. The matter, whereof we communed yesterdaye, came nothing to passe, as I would haue it, Res qua de fumus heri collocuti, minimè mihi cessit ex sententia. Do ore tenus, Italiam versus, ad orientem vsq; quapropter &c. And whereas quis hath the ablatiue bothe quo and qui, we may indifferently saye cum qui, and quicū, in all geders. Cic. Ser. Sulpit. lib. 4. epis. fami. Nemo est omnium, quicum potius mihi, quam tecum communicandum putem. There is no man aliue, with whom I think I ought rather to commune of mine affaires then with

And also pluraly we say indifferently, cum quibus, and quibuscum, quicum, or cumqui.

21 Peregrinus est, minùs potens quam tu, minùs notus, amicorum hic habens minùs. He is a straunger here, and lesse may do than you, he is lesse acquainted, & hath fewer frindes in these partes.

23 Quod cauere possis stultum est admittere. It is a foolishnesse to suffer that ill to be done that a man may auoyde. Admittere .i. fieri sinere, sayth Donat, and cauere here I take for propellere & declinare.

24 Malo ego nos prospicere, quam hunc vlcisci accepta iniuria. I haue liefer, or I had rather, that we prouide for the matter afore, than to be reuenged on him after that wee haue had a shrewde tourne. Prospicere here is taken for prouidere, to foresee, and so to prouyde a remedie against ill that myght els chaunce. Cic. ad sen. Multi cùm remissi ac liberi sunt, futura prospiciunt. Many when they be at quiet and at libertie, they foresee thinges, that shall follow and come after.

Idem. Ser. Sulp. Tanquam ex aliqua specula prospexi tempestatem futuram. I foresawe the tempest that shoulde follow, as though I had ben in some high place to see euery way round. For that signifyeth properly specula, whether it be an hill, or a towre, or a rocke, or a stone, or a tree, or els what: being of such height, that one may see farre euery way round about.

25 T

Tu abi, atq; ostium obsera intùs. Go thou & locke the doore on the inside.

Ego hinc transcurro ad forum. I will run, or make a starte from hence into the streete. How forum is to be taken in such maner speakinges as this, it is shewed afore in Andria.

Si vim faciet, in ius ducito hominem. If he shall offer to do any thing by force, violence or strength of hande, commence a faire accion against him, and go to the law with him.

Fac animo hæc præsenti dicas, see that thou speake this with a bolde spirite, as who should saye, that thy witte by thine own, and that thy harte fayle thee not, when thou shouldest speake this.

Attolle pallium. Take vp your cloke about you, Pallium here is taken pro chlamyde.

Huic ipsi est opus patrono, quem ego defensorem paro. He whome I go about to make mine aduocate, or man of lawe, or defender of my cause, or my spokesman, him selfe hathe neede of one to defende him. Patronus is he that defendeth another man, being in trouble or perill.

¶ In the seuenth Scene.

Hancine ego contumeliam tàm insignem in me accipiam. Shoulde I suffer such a notable or shamefull despite to be done vnto mee? hic hæc insignis, et hoc insigne, is that that is very notable, whether it bee in good, or in yll, as we saye, insignis virtute, and insignis flagitijs.

2 Mori me ſatius eſt. I were better be deade.

4 Male mulctabo ipſum. I wil puniſhe hym ſharpely. Mulctabo .i. puniam here for mulctare properly is for to puniſhe by the purſe.

8 Imperatoris virtutem noueram & vim militum. I knewe the manlineſſe, or valyauntneſſe of the capytayne, and the ſtrengthe or power of his ſouldiours.

8 Noueram ſine ſanguine hoc fieri non poſſe, I knewe well that this coulde neuer bee done, or ended with out bludſhed.

10 Solus Sannio ſeruat domum. No man but Sannio kepeth the houſe.

11 Omnibus ſignum dabo. I will geue vnto all the compaignie a token of knowledge when they ſhall beginne.

12 Illuc eſt ſapere. That is one poincte of wildome.

12 Vt hoſce inſtruxit, ipſe ſibi cauit loco. After that he had ſet the others in array, hee prouided for him ſelf to ſtand in a ſure place, out of all perill and daunger.

13 Idem hoc Pyrrhus facitauit. The very ſelf ſame thinge vſed Pyrrhus to doe.

13 Viden' tu, quam hic rem agit? Doſt thou ſee, where aboute this fellowe goeth?

14 Nimirum conſilium illud rectum eſt, de occludendis ædibus Certes that is right good counſaile, that I gaue you, to ſhutte in your doores againſt him.

15 Hic hebulo magnus eſt. This is a great lubber knaue.

16 Ne metuas. Be not afearde.

19 Omnia priùs experiri, quàm armis, sapientem decet. It is the parte of a wiseman to proue and assay all other waies, ere he fyght for any thynge.

20 Qui scis, an que iubeam sine vi faciat. What knowest thou, whether hee wil doe that thou shall commaunde and entoyne hym peaceably, or without compulsion?

20 Dij vostram fidem Oh good lord in heauen, an interiection of meruailing.

21 Quanti est sapere? What a great matter it is to haue perfect wisedome? quanti est. i. quàm magna res est.

21 Nunquam accedo, quin, abs te abeam doctior. i. prudentior. I neuer come vnto you, but that I departe from you wiser than I came.

22 Primùm hoc mihi responde. First answere me to this.

26 Quid cum illo agas? what shouldest thou do with him? or what shoulde one doo with suche a man?

26 Cum eo clàm subduxti te mihi. Thou conueighedst thy selfe awaye, or, thou stolest away priuily out of my companye, and wentest with him Subduxti for Subduxisti, per Syncopen. And clàm here is an aduerbe. For voyces of prepositions when they gouerne no case, are changed alwaies into aduerbes. Libuit. s. mihi, It was my pleasure.

27 Pamphilam hùc redde, nisi vi mauis eripi, Restore me hyther Pamphila with good wil,

will, except thou wilt haue her taken awaye fro thee perforce and by strength of hande.

29 Quid tu tibi vis? What wouldest thou haue? or what meanest thou?

30 Nescis, cui maledicas nunc viro. You wot not on what maner a man you rayle now, or thou knowest not vnto what manner a man thou geuest or speakest euyll wordes now.

39 Nòn tu hinc abis? wylt thou not gette the hence?

31 Si quicquam hodiè hìc turbæ cœperis, faciam vt huius loci dieiq; meiq; sæpe memineris. If thou begynne to make any trouble, or any ado here at this tyme. I will geue thee a cause to thinke on this place, and this daye, and also on me, as long as thou shalt lyue.

33 Miseret me tui, qui hunc tantum hominem facias inimicum tibi. I haue pitie on thee, that thou geuest vnto him here, beinge so great a man, cause and occasion to be thyne enemie, or thy heauye maister.

34 Diminuam ego tibi caput, nisi abis. I will breake thy head, except thou get thee hence.

34 Ain' vero canis? satest thou so, in deede, thou currishe knaue? Canis (saithe Donate) is a woorde that men vse to obiect vnto suche as be impudente and shameleste felowes, or to anye others in despite and for a great contumely or checke, as now in this time, the Turkes call vs Christian men, dogges, and one enemie in time of warre, calleth anye souldiour on the contrary parte, dogge, in despite. And it is taken of the Greekes for those, whome the latin men call

impudentes,

impudentes, shameleſſe felowes, the Grekes call properlye kynopas.i. Canino aſpectu homines. Men lokinge lyke dogges.

35 Quis tu homo es? What man art thou, or who art thou?

37 Edico tibi, ne vim facias vllam in illum. I charge thee, that thou lay no violent hands on hym.

39 Tu me prohibeas, meum ne tangam? Shalt thou let me to lay hand on that, that is mine owne?

40 Hic furti se alligat. He chargeth hym self of felonie or treſpaſſe. Alligat se furti. (ſayth Donatus) .i, reum ſe efficit fraudis, Alligat. i. aſtringit. laqueat, & obnoxium facit. Entangleth and bringeth hym ſelfe in daunger of impechement. And furtum is not only theft or robberye, but alſo all maner felonie, or other iniurie, fraude, deceipte, guile, or any treſpas, whatſoeuer it be, that is in latine, Omne maleficium generaliter.

41 Satis hoc tibi eſt. That is enoughe for thee.

41 Idem hoc tu ais? ſaieſt thou euen the ſame to?

41 Quære qui reſpondeat. Loke whome thou wilt to anſwere thee, for I wyll not.

42 Quid nunc agimus? what ſhal we do now?

42 Iam tibi aderit ſupplicans vltrò, he will come to you anone of his owne minde, and deſire you on his knees to be good vnto him.

43 Noui ingenium mulierum nolunt vbi velis, vbi nolis cupiunt vltro. I know the nature and guile of women, they will not whan a man

woulde haue them, and when he woulde wo'u then are they desyrous and fayne with al their hastes, and of their owne myndes.

46 Domi fociq; fac memineris. See that thou remember to go home, and make a good fyer.

47 Iamdudum est animus in patinis. My mynde is on my dinner, and hath bene a good while.

47 Vos me hac sequimini. Come you after me this way.

Out of the fift acte. In the fyrst Scene.

1 Pergin' sceleste mecum perplexè loqui? Doest thou yet still speake ambiguously and doubtfully vnto me thou naughtie packe?

3 Non tu isthuc mihi dicturus apertè es quicquid est? Wilt thou not tell me plainly, what soeuer it is?

5 Quid factum est? What hath bene done?

6 Quid tibi ego dicam? What should I tel thee?

7 Quis fuit igitur? Who was it then?

9 Quid ais veneficæ? What sayest thou poysonfull queane?

9 Certò comperi. I haue certaine knowledge of it. Or I am assured it is true.

11 Occidi, siquidem tu isthæc vera prædicas. I am vndoone at least wise if that be true that thou sayest.

13 Numid lachrumat virgo? Doeth the mayden wepe for that? or therfore?

13 Quid ais sacrilega? What sayest thou naugh-

tie

tle filthe?

14 Istuccine interminata sum hinc abiens tibi? Did not I charge thee vppon a great payne, when I went hence, that this shoulde not be done?

15 Quid facerem? What shoulde I haue done? a proper and elegant locution or manner of speaking, and muche in vse amongest authors wherof who listeth, may reade more examples in Hadrian, de ser, lat.

15 Ita vt iussisti soli credita est. Shee was lefte with him alone according to your commaundement.

16 Quem lupo commisisti, Thou mightest as well haue committed and left a sheepe with a wolfe to keepe. Quem lupo committere, is a prouerbe vsed, whensoeuer we will signifie any thinge committed vnto him, for whose cause, and for feare of whome, it had rather bene expedient and requisite to haue had an other keper.

16 Dispudet sic mihi data esse verba. I am all ashamed, that I shoulde be in such wise beguiled.

17 Quid hominis illic est? What fellowe is that?

19 Habemus hominem ipsum. We haue espied or found very him that did the deede.

20 Quid illi faciemus? What shall we do vnto him? The pure latin authours do vse elegantly this maner speaking by the dative case as well by facio, as also by so passiuely ti vs.

Quid

Quid illi faciemus? quid illi fiet? For that which some foolishe felowes (saith he) speake thus, Quid de illo faciemus? Quid de illo fiet? Cic. in Academ. quest. Quid enim faceret huic conclusioni. What shoulde he do to suche a conclusion as this is &c. Id. in Rullum. Quæro siqui volunt vendere non fuerint quid pecuniæ fiet? I demaund this question, if there shal be none that will sell it, what shal be done with the money? And Cato de re rust. vseth the same maner speaking without interrogation. Si antè non deportauerit dominus, vino quod volet faciet. If the owner do not cary it downe before, he shall do with the Wyne what he wil. This notwithstanding, I haue noted diuers places in Terence, where he vseth to speake by the same verbes, ioyned with the ablatiue case without a prepositeon, as muche as with the datiue. Terent. in Heaut. act. 1. sc. 2. Quia enim incertum est etiam quid se faciat. For because that in deede he is yet vncerteine or in doubt what to do with him selfe. Inibi. act. 2. sc. 3. Cedò quid hic faciet suæ s. amicæ? Why tell mee, what shall Clitipho here do with his owne louer? Idem in. And act. 3. sc. 5. Pamph. Nec quidem quid me faciam scio. Da. nec equidem me. Pamph. And in good soth I cannot tell what I may do with my selfe. Da. Nor I with my selfe. And againe also in the same places, Quid me fiet? what shal become of me? I omitte, that many of the examples, that Valla citeth and alledgeth, may be taken as

well

well in the ablatiue as in the datiue, that no childe feare nor doubt to speake by both cases. Albeit Plaut. in Casina, (at least wise if the booke be not corrupt, but haue the true letter, as all examplaries do consent and agree, speaketh in the same sense by the accusatiue. Quid agis tu marite mi vir, vnde ornatu hoc aduenis? quid fecisti scipionem? aut quid habuisti pallium? What do you husbande? my good sweete husbande, from whence come you thus arayde? what haue you done with your staffe? or what cloke haue you had? Quid fecisti scipionem for de scipione, or (more elegantlye to speake) scipioni in the datiue, or scipione in the ablatiue. Scipio, onis, is latin for a staffe: And thereof the familie of the noble Scipions in Rome, had their first name. For that one Cornelius did leade about his father beinge blynde, and stoode him in stede bothe of his eyes and also of a staffe, for whiche thing men tooke vp and vsed to call him Scipio, and so al his familie after him, were semblablye named Scipiones, of the cognomination of the sayde Cornelius.

12 Vide amàbo, si non, cum aspicias, os impudens videtur. See I praye you, if when a bodye loketh on him, he seme not to haue an impudent loke, or a shameles face.

13 Quæ eius confidentia est? Howe bolde he is, or, howe greate impudencie or lacke of shame is in him? Confido, confidis, confisus sum, confidere, confisum, su, to haue sute, hope, truste

and confidence, as now we say also in englishe, and it is referred as wel to the present time as to the tyme past, and also to the tyme to come as witnesseth Donate and Valla. And confido, dis. is vsed in bonam partem, and yet confidens and confidentia, comminge of the same verbe, is obserued by custome and vse of speakinge, to be almoste euer taken and vsed in malo, and very seldome in the good part. And fiducia is in maner euermore taken in the better parte, as may appeare in Valerius Maximus, in the thirde boke where he maketh an intitulation, De fiducia sui.

In the second Scene

1 Vterq; pater & mater, quasi dedita opera domi erant, vt nullo modo introire possem, quin viderent me. Both my father and my mother were at home, as if it had bene appointed for the nones, so that I might by no meanes get in but that they must needes haue seene me.

4 Dum ante ostium sto. While I was standing before the doore.

4 Notus mihi quidam obuiam venit. One of mine acquaintance came and met me.

5 Ego me in pedes, quantum queo, conijcio, I take me to my feete as fast as I might run.

7 Miserrimus fui fugitando, ne quis me cognosceret, I was verye ill troubled, encombred, and vexed, or as wee say in englishe prouerbially, in a whole peche of troubles, in runninge out

of

of the way, that no man might know me. And it is as (Donatus noteth) a very elegant maner of speakinge, to say miser fugitando as miser amando. Albeit he doth interprete miserrimus here lassus, fatigatus, & languidus, wery, tyred, and faint, and cognosceret is taken for agnosceret, quam bellè verò, ipse viderit.

10 Quid faciam? quid mea autem? quid faciet mihi? What shal I do, tushe what reck I? what wyl he do to me?

11 Bone vir Dore salue, Honeste man, Dore, God you saue.

12 Satin' id tibi placet? Doest thou like it bet te well?

13 Credin'te impunè abiturum? Doest thou think to escape vnpunished?

13 Vnam hanc noxiam mitte, si aliam vnquàm vllam admisero, occidito, Pardon mee this one offence or trespasse, and if I shall euer do so any more, slea me: noxiam saith Do. pro noxa, trissyllabum pro dissyllabo Albeit, Valla denieth this woorde noxia, to bee latine, saying (as I take him) that it is no where founde, contrarye to other Grammarians. And in dede Caleptnus readeth here noxam and not noxiam. Albeit noxia is in diuers places in Plaut. Eraſm. and others.

15 Nùm meam sęuitiam veritus es? Didst thou feare that I would be to sharpe, or cruel on thee?

16 Hunc metui, ne me criminaretur tibi, I was afeaide of this man least that hee would

accuse me vnto you. Criminari aliquem is to accuse man, and to lay any thing to his charge in open court, and crimen is not only the offence or trespasse it selfe, but also the criminatiõ, or accusation for the same. Valla. li. 4. eleg. ca. 58

20 Vix me contineo, quin inuolem in capillum, I can vneth refrayne my selfe from flyinge vpon him, to pull him by the heare.

21 Etiam vltrò derisum aduenit, Besides all the other thinges, he commeth for the nones to laugh vs to scorne.

22 Abi hinc insane. Get the hence mad felow.

22 Quid ità vero abeam? Whye shoulde I get me hence I pray you?

23 Credin' isti quicq̃ fore fero? Doe you geue any credence to this gallowclapper?

25 Missa hæc faciamus, Let vs passe all this.

25 Non te dignum Chærea feciſti, Chærea you haue done otherwise than becommed you.

26 Si ego dignus hac contumelia sum maximè, at tu indignus qui faceres tamen. Although I be neuer so wel worthy to be thus spitefuly serued, yet you were no meete man to do it.

28 Quid nunc consilij capiam, nescio, I can not tel what counsel or way now to take.

29 Conturbasti mihi rationes omnes, Thou hast troubled al my reckenings and accomptes, thou haste troubled and disapointed all that euer I reckened vpon. Conturbare rationes, is the same that we say in englishe to bring one out of his reckenings, that is to say, to bring him out of his purpose, and to disapointe it.

33 Dehinc spero æternam inter nos gratiam fore. From hence forth I trust there shal be perfect attonement and lõue betwene vs for euer, or that we shalbe friends and louers for euer.

34 Ex huiusmodi re quapiam. Of or by some semblable thinge as this.

35 Sæpè ex malo principio magna familiaritas conflata est. i. contracta, comparata, conciliata. Oft times of a lewde beginninge hath growen great familiaritie and friendshyp.

36 Quid si hoc aliquis voluit deus? what if this were the will of God, or, of some good saintes, or what if it was goddes wyl, that this should so be?

37 Equidem in eam partem accipio, & volo. Truly that waye do I take it, and wouldе right gladly that it might so be.

38 Vnum hoc scito. Knowe and be sure of this one thinge.

38 Scito contumeliæ non me fecisse causſa, sed amoris. You shal wete or understande, that I did it not for any despite or vilanie towardes you, but for loue.

40 Ignosco tibi. I forgeue or pardon thee.

41 Non adeò inhumano ingenio sum. I am not of so vngentle a nature or facion.

44 Tibi ab isto hera cauendum intelligo. I well perceiue dame, that you had neede beware of this fellowe.

45 Nihil tibi quid quam credo. I trust or beleue thee neare a whitte.

46 Ego me tuæ commendo, & committo fidei.

I commit and put me wholly in your honestie, goodnesse, or grace.

47 Ego te oro, in hac re mihi adiutrix sis. I beseeche you to be my helper in this matter. Adiutrix is a noune verball of the feminine gender, and therefore referred to the feminine sexe, and adiutor, is of the masculine, and referred to the man.

48 Te mihi patronum cupio. I woulde faine haue you to defend, and to helpe me.

49 Emoriar, si non hanc vxorem duxero. I praye god I dye, if I do not marie her.

50 Volet, certò scio. He will be glad I know very well.

52 Iam frater hic aderit virginis. The brother of the mayde will bee here by and by.

56 Domi operiamur potiùs quam hic ante ostiũ. Let vs tary for him within the house rather then here before the dooze.

58 Hunc tu in ædeis cogitas recipere posthac? Do you mynde to let this fellowe euer come within your house againe after this?

59 Crede hoc meę fidei. Beleeue this on my warrantise, as who shoulde saye, truste me in this, for I speake, meaning good faith without simulation or dissimulation, that ye may truste vnto, and as ye shalbe sure to finde my warrantise, for so it is taken here.

60 Dabit hic aliquam pugnam denuò. This fellowe will cause some debate or fray againe.

61 Parùm perspexisse eius videre audaciam. You seeme not to haue well marked nor considered the

the boldneſſe of him.

64 Neq; ſeruandum tibi quidquam dare auſim, neq; te ſeruare. I dare neither commit anye thing to thee to kepe, nor yet to take the charge to ſee well to the. For ſeruare here is put for diligenter obſeruare.

66 Obſecro, abeamus intrò. I praye you let vs go in.

67 Nolo me in via cum hac veſte videat. I would not that he ſhould ſee mee in the ſtreate with this garment.

69 I præ, ſequar. Go before, and I will come after. On, I will folow.

70 Tu iſthic mane vt Chremem introducas. Tarie you there, to bring Chremes into the houſe.

In the thirde Scene.

1 Quid venire in mentem nunc poſſit mihi, qui referam illi gratiam? What might I now deuiſe wherwith to requite him? qui pro quo.

3 Moue te ociùs. Beſtirre thee apace.

4 Moueo. I ſtirre.

4 Video, ſed nihil promoues. I ſee thee moue & ſtirre, but thou makeſt no waye, or no haſte. Video. I te mouere ſed &c.

7 Benè narras. Ye ſay well.

7 Illi faueo virgini. I fauour, or loue that mayde well, or I beare good mynde and fauour to that mayden.

8 Iamdudū hera vos expectat domi. My dame loketh for you at home, & hath don a good whyle.

9 Parmenonem incedere video, vide vt ociosus

sir I se Parmeno come ietting like a lorde, but see howe idle he is, as one out of all care and thought. Vt.i. quomodo, vel qualiter. Incedo, dis incessi, dere, incessum, incessu, is ambulare to walke, that is to goe. But properly incedere differeth from Ambulare For Incedere properly is to goe with a stately pace, as who should say, to shew a great grauitie or maiestie in going as princes do when they shew them selues in their estate, Senec. Tenero ac molli passu suspendimus gradum, nec ambulamus, sed incedimus. we straight and prolonge our going, with a nyce, or tender and soft, delicate, or gingerly pace, and doe not goe as others doe, but iette, or goe like great estates. Of Incedo cometh a verbal Incessus, us, ui, whiche is vsed for any maner goinge, but most properly it is the pace that great princes & noble men vse, when they shew their estate or maiestie. Vir. Et vera incessu patuit dea. And she shewed her selfe by her pace to be a goddesse. Va.li.5.c.79. Ociosus.i. securus taketh no thought nor care for nothing.

10 Si dijs placet, In the name of god, or on goddes halfe. It is a prouerbe neuer vsed in latine speking, but ironicè, and in indignation. Read examples in Hadrian de sermo lat. Ther is an other prouerbe. Si deus voluerit, if it shal pleas God, vsed in serious matters of any thinge to come, the end of whiche dependeth or hangeth in the fauour of god. And it is taken out of the epistle of sayncte James, and recited in chil. Eras.

11 Spero me habere, qui hunc meo excruciem modo. I thinke I haue found a way to vexe him, and to anger euery vaine in his hart, euen as I wyl my selfe. Habere. i. inuenisse, or scire, meo modo. i. vt volo.

13 Hunc perterrebo sacrilegum, I will make this wicked felow throughly afeard. Sacrilegum. i. impium, nefarium, sceleroſum. Albeit, sacrilegus, properly is he that stealeth halowed thinges. and sacrilegium stealing of halowed thinges. Valla. li. 6. eleg. ca. 40.

¶ In the fourth Scene.

1 Reuiso quidnam hic rerum gerat, I com againe to see what he is doing here.

2 Astu rem tractauit. He hath handled the matter wisely. Astu. i. astute, and it here an aduerbe, but sometime it is the ablatiue, of the noune astus, tus, tui. For it foloweth in the same comedie An in astu venit.

3 Dij vestram fidem, O good lord, it standeth alwayes in the place of an interiection of mervailing, and not of calling on, admirantis non inuocantis.

6 Confeci sine molestia, sine sumptu, sine dispendio. I haue brought it to an end without any troubles or busines, without any charge or expenses, and without any losse or damage.

8 Id mihi puto palmarium. i. palma dignum, For that thinge I thinke my selfe worthy to be crowned. Palmarium in latine is a tre, that was wont to be geuen to suche as had wonne any victorie,

victorie.

For because that is alwaies greene, and (as Plutarchus saith) of that propertie, and nature, that there can no weight nor burthen oppresse it, but that it will arise vnder it, & stande vp as it should do. Reade Chili. Eras. in the prouerbe Palmam ferre. Mihi is here datiuus festiuitatis .i. iucunditatis gratia adiunctus, of whiche Reade in libello de octo partium constructione.

11 Cum cognôrit, perpetuò oderit. After that he knoweth it, he will hate it euer as long as hee lyueth.

12 Fœminis, dum foris sunt, nihil videtur mundius, nec magis compositum quidquam nec magis elegans, when women are abrode out of theire owne houses, nothing in the worlde seemeth to bee more cleane than they be, nor nothynge more demure, nor more proper or feate.

14 Cum cœnant, liguriunt. When they eate, they feede nicely or deintily, and not but of the best. For ligurire, is formed (as saith Donate of the greeke woorde λιγυρὸν which is in englishe sweete. Ligurire sometimes is auidè et helluosè, that is greedely and rauenynglye or gluttonously to deuoure very muche.

15 Harum videre ingluuiem, sordes, inopiam, quàm inhonestæ solæ sint domi, atque auidæ cibi, quo pacto ex iure hesterno panem atrum vorẽt, nôsse omnia hæc salus est adolescentulis.

But

But to see the rauening or munching, the slutishenesse, and the penurie of them, and howe vncleanlye and greedye on theire meate they be when they are alone by thē selues at home in their owne houses, and howe they will slabre and sosse vp browne breade with gruell of the leauing of the other dates before, al these thinges to know is the preseruation of youth, to beware of them. Hesternus, na, num, is not alwaies taken for the day before this day, but is muche vsed for pridianus, na, num, that is for the dape afore any other dape. Cic. Videro videor alios intrantes, alios exeuntes, quosdam ex vino vacillantes, quosdam hesterna è potatione oscitantes. Me thinketh I see some going in, some going forth, some reeling by reason of to muche drinking of wyne, and some yeaning and gaping of the reuel that they kept the dape before. And semblably cras & crastinus, is abused and spoken of the dape after any other day. Virg. in Georg.

Si vero ad solem rapidum, lunasq; sequentes
Ordine respicies, nunquam te crastina fallet
Hora, nec insidijs noctis capiere serenæ.

19 Ego te pro istis dictis & factis vlciscar, vt ne impunè in nos illuseris. I will reuenge or requite thee for those thy sayings and doings, that thou shalt not laugh vs to scorne, and escape free thy selfe.

¶ In the fifth Scene.

1 Proh facinus fœdum. Oh, a shamefull and abhominable deede.

1 O in-

1 O infelicem adolescentulum. O vnfortunate young man.

2 O scelestum Parmenonem. O vngratious fellow Parmeno.

4 Quæ futura esse exempla dicunt in eum indigna? Howe sore and howe greuously saye they that he shalbe punished, to the ensample of all others? Exempla ædere, or, exempla facere in aliquem, is to punishe anye body openly to the example of others. And exempla edi or exempla fieri in aliquem, is to be punished openly, to the example of others: as if one be set vpon the pillorie, or if a chylde for stealinge or for any other heynous enormitie bee scourged naked in a schoole, to the terrour of his felowes, eduntur, or, fiunt in eum exempla. So here in Terence anone after these wordes, Quæ futura esse exempla dicunt in eum indigna, Parmeno saith vnto Pithias, In quem exempla fient? Who is that, that shalbe punished to the ensaumple of all others?

4 O Iupiter, quæ illic turba est? O Jupiter what great trouble, or what adoe is there?

7 Perdidisti istum adolescentulum. Thou haste vtterly vndone, & cast away this yong man.

8 Studes dare verba nobis, Thou goest about or thou art earnestly bent, or thou arte euen set to deceiue vs.

10 Scis eum hinc ciuem esse, Thou knowest that he is of this citie here.

10 Scis fratrem eius adprimè nobilem, s. esse. Thou knowest that his brother is a verye great

great gentleman.

12 Ille vbi resciuit factum. He when he knewe what was done.

13 Colligauit eum, miseris modis. He bounde him fast hand & foote, that pittie it was to see.

14 Atq; equidèm orante, vt ne id faceret, Thaide. Yea, and that when Thais desired & prayed him, that he would not so do.

15 Nunc minatur facturum se id, quod ego nũq; vidi fieri, neq; velim. s. videre fieri. Nowe he meaneth & threatneth to do such a thing vnto him as I neuer sawe done to this daye, nor would not see by my good will.

16 Qua audacia tantum facinus audet? Howe dareth he be so bolde, to doe suche a perillous acte?

19 Ne hoc nesciatis. That you maye not saye, that you knew not so much afore, or that you say not, that you were ignorant of this.

20 Dico vobis, nostrum esse illum herilem filiũ. I tell you he is our maisters sonne.

21 Ne quam in illum Thais vim fieri sinat. Let not Thais suffer any violent hands to be layd on him.

22 Cur non ego met intrò eo? Why go not I in my selfe?

22 Vide quid agas, ne illi profis, et tu pereas. Beware what thou doest, and that thou do not him pleasure, & cast away thine own selfe.

23 Putant quicquid est, ex te esse ortum. They thinke all that euer hath bene done, to come firste of thee.

24 Quid igitur faciam miser? quidve incipiam
What shall I then do vnfortunate man or what shall I first begyn?

25 Video rure redeuntem senem, I haue eſpyed the olde man comming out of the countrye.

26 Dicam huic, an nõn? Shall I tell him the matter or not?

26 Dicam herclè, etsi milit magnum malum scio paratum. In fayth I will tell him, and yet I knowe, that I shall surely haue a greate harme, or shrewd turne thereby.

27 Necesse est huic dicere vt subueniat, It is necessary to shew this man of the matter, to the end that he may do some helpe in it.

23 Tu isti narrato omnem rem ordine, Shew you all the matter vnto this man in order.

¶ In the sixte Scene.

1 Ex meo propinquo rure hoc capio commodi, neq; agri, neq; vrbis odium me vnq̃ percipit, vbi satias cœpit fieri, commuto locum.
Of my ground that I haue without the citye this comoditie & pleasure I haue, that I am neuer through weary, neyther of beinge in the countrey, nor of the citye. For when I begin to be wery of the one or the other, I chaunge places. Odium. i, fastidium, vel tædium.

5 Satias. i. satietas, hoc est tædium ac fastidium.
Quem prestolare hic ante ostium? whom doest thou tary for here before the doore?

6 Salvum te aduenire gaudeo, I am glad that you are come home in good healthy.

7 Perij,

7 Perij, lingua hæret metu. Alas that euer I was borne, my tounge is tied, nor cannot speake for feare.

8 Quid est quod trepidas, What is the matter that thou art so feared?

9 Here primum te arbitrari id quod res est, velim. Maister first and formost, I would haue you thinke as the matter in dede is.

10 Quicquid huius factum est, culpa non factum est mea. What soeuer hath bene done here, it was not done by my fault.

11 Rectè sanè interrogâsti, You dydde well to aske.

11 Oportuit rem prænarrâsse me, I ought to haue shewed you the matter first.

14 Quanti emit? How bought he it, or howe much payde he for it?

14 Viginti minis, He bought it for twenty poundes.

15 Here ne me spectes, Maister loke not on me, or sir, eye me not so.

17 Aliud ex alio malum, One mischiefe in an others necke.

18 Me impulsore hæc non facit, He doothe not suche thinges as these, by my instigation, counsel, or setting on. Impulsore. i. authore, consultore.

19 Omitte de te dicere, speake no more of thy selfe.

20 Isthuc quicquid est, primum expedi, first tel me this matter quickly whatsoeuer it is.

24 Audaciam meretricum specta. See the boldnesse of harlots and strumpets.

24 Nunquid

24 Nunquid eſt aliud mali damnùue quod non dixeris? Is there any other miſchiefe or miſfortune beſides this, that thou haſt not yet tolde nor ſpoken of.

27 Non dubium eſt, quin magnum mihi ex hac re ſit malum. There is no doubt, but that I ſhall haue ſome diſpleaſure by this thing.

¶ In the ſeuenth Scene.

1 Nunq̃ ædepòl quidquam iamdiu, quod magis vellem euenire, mihi euenit. In good ſooth there neuer hapned vnto me now a great while any thinge, that I woulde more gladly ſhould happen.

2 Intrò ad nos venit. He came into our houſe.

3 Mihi ridiculo fuit. I laughed well at him.

3 Quid timeret ſciebã. I knew what he feared.

4 Id prodeo, vt conueniam Parmenonem. I come forth of doores to ſpeake with Parmeno. Id, hoc eſt, propter id, it is Eclipſis præpoſitionis.

5 Vbi obſecro eſt, where is he I pray you?

5 Men' quærit hæc? Doth this woman ſeeke me?

6 Quid eſt inepta? quid tibi vis? quid rides? what is the matter fooliſh gigiot? What meaneſt thou, wherat laugheſt thou?

7 Defeſſus iam ſum te ridendo. I am euen weary with laughing at thee.

8 Nunquam ædepol ſtultiorem hominem vidi, nec videbo. By my truthe I neuer ſawe more fooliſhe fellow, nor neuer ſhall.

9 Non poſſum ſatis narrare, quos ludos præbueris intùs. I cannot well expreſſe, what ſport and laughing,

laughing, we haue had at thee within.

11 Illicone credere ea, quæ dixi, oportuit te? Muſt thou needes haue beleeued that, that I ſaid by and by euen at the firſt?

12 An pœnitebat flagitij? Didſt thou take remorſe or repentance of thy great offence? flagitium is properly ſcelus flagris dignum an heynous offence, worthie to haue ſharpe correction and puniſhment. Valla lib. 4. eleg cap. 57.

14 Quid illi credis animi tum fuiſſe, vbi veſtem vidit illam eſſe eum indutum patri? wher was his hart troweſt thou, when his father ſawe him in that apparell? wee maye ſaye induor veſte or veſtem, for induo is one of the verbes that gouerne a double accuſatiue after them, and of all ſuche verbes their paſſiues require the later accuſatiue of bothe. Ex. I teach the grammer. Ego doceo te grammaticam. By the paſſiue, thou art taught grammer. Tu doceris grammaticam.

17 Itàne lepidum tibi viſum eſt nos irridere? Didſt thou thinke it ſuch a pretie ſporte to mocke vs?

18 Si quidem iſthuc impuné habueris, If thou ſcapest quite for this same.

19 Reddam hercle. ſ. vices I will paye the agayne or I will ſerue thee as well, Or I will requite thee, or I will be euen with thee in kynde.

21 Vterq; in te exempla edent, Both they will punishe thee, to the exaumple of all other Or that all others ſhall take exaumple by thee.

22 Nullus sum, I am vndone as who shoulde say, I were as good be dead, and out of this worlde.

22 Hic pro illo munere tibi honos est habitus, This honestly, & this promotion haue you gotten by that benefit or pleasure doinge. Egomet meo indicio miser, quasi sorex hodie perij, I am cast away and betrayed thys day by myne owne wordes, lyke as the rattes by their loude squeakinge betray them selues, whereyng where they bee. Suo ipsius indicio perijt sorex, The ratte betrayed her self with her owne noyse, and so was it taken, as a prouerbiall speaking of anye, that are betrayed by their owne wordes. And as Donate thinketh, the vse of the metaphore was taken of this, that the propertie of the rattes is to make a louder squeaking then do the Myce. See Chil. Eras.

¶ In the eight Scene.

1 Qua spe, aut quo consilio huc imus? In hope of what, or in what intent come we hyther?

1 Quid cœptas Thraso? what intend you, or what begin you to do Thraso?

2 Thaidi me dedam, et faciam quod iubeat I will yelde my selfe vnto Thais, and will do what she shall commaund me.

3 Qui minùs, quàm Hercules seruiuit Omphale? Why not, as well as Hercules did seruice vnto Omphale? Omphale, was a mayden and queene of the country of Lidia, whom Hercules

cules did loue, and to winne her fauour did at her commaundement slay a greate Serpent about the floude of Sagaris, and then after serued the same Omphale, as her woman seruaunt, and as if hee had beene her bond maiden: In so much as she compelled him to picke wolle, and to spinne and carde, wheras her selfe vsed to shote, and to beare a mace in her hand, to were vpon her, the head of a lyon (as if she had bene a valiaunt knight and refused tago in apparell, meete and conuenient for her sexe.

3 Exemplum placet, I lyke that example or comparison well.

4 Vtinam tibi commitigari videam sandalio caput, Woulde god I might see thy pate tamed and made sober with a slipper: alluding to the fable of Omphale afore goinge by whom Hercules was after semblable sorte abused.

5 Quid hoc est mali? What misfortune is here befallen?

6 Hunc ego nunquam videram, This man had I neuer sene before.

6 Quidnam properans prosilit? Wherefore commeth he forth so fast, skippynge and leapynge.

In the ninth Scene.

1 Ecquis me viuit hodie fortunatior? Is there any man lyuynge this daye more fortunate or more happy than I am? This particle ec, hath a very greate grace in askynge a question,

when it is compound with Quis, que, quod vel quid. Cic. Atti. Ecquis vnquam tam ex amplo statu, tam in bona causa, tantis facultatibus ingenij, consilij, gratiæ, tantis præsidijs bonorum omnium, concidit? Was there euer any man suppressed or vndone, beinge of so highe degre hauing so good and rightfull a cause, hauing so high a gifte and indument of witte, politicie, and grace, to haue the fauour of men, and hauing so great assistance and ayde of al good and honeste men? And sometyme it is vsed infinitely with semblable and no lesse grace or elegancie. Cic. Atti. Quod quæris, ecqua spes pacificationis sit quantum ex Pompeij multo & accurato sermone perspexi, ne voluntas quidē est, as touching that you desire to knowe, whether there be any hope of attonement and peace to bee made betwene Cesar and Pompeius, as farre as I haue well perceiued, by much and very curious or precise communicatyon with Pompeius, there is no suche mynd, ne wyl neyther.

3 Nemo hercle quisquam, In faith no man in the world. Of nemo elegantely ioyned to quisquam, it is noted in Hadrianē, de serm. lat.

2 In me plane dii. potestatem suam omnem ostendere. In me, the gods haue plainly shewed al their whole power, and howe muche they are able to do.

4 O mearum voluptatum omnium inuentor, inceptor, perfector. O thou that hast beene the inuentor and finder out, the beginner, and also the finisher

finisher of all my pleasures.

5 Scis in quibus sim gaudijs? Doest thou knowe in what great ioyes I am?

6 Scis Pamphilam meam inuentam ciuem? Doest thou know that my best beloue Pamphila is found to be free borne of this citie?

6 Scis Pamphilam meam sponsam mihi. Doest thou know, that my beloue Pamphila is promised and made sure to me, to mary with me?

7 Audin' tu illum? Doest thou heare him?

Meo fratri gaudeo amorem esse omnem in tranquillo. I am right gladde and ioyouse that my brothers loue is all quiet, and out of trouble.

9 In clientelam & fidem nobis dedit se. He is become our client, and hath put him selfe wholy in our handes.

11 Hoc aliud est, quod gaudeamus. This is an other thing, of which we may be glad, quod, id est, propter quod, eclipsis prepositionis.

11 Miles pellitur foras. The Souldioure is cleane expulsed, or put out of doores, or banished the house.

12 Frater vbivbi est, fac. quàm primùm hæc audiat. Helpe that my brother may heare of al this at ones, wheresoeuer he be. Vbivbi. vbicunquè. For al voices that are relatiues, may somtymes be interrogatiues, as when they aske a question, and sometimis they bee neyther relatiues nor interrogatiues, but are put and taken infinitely, and then if they bee doubled, that is to saye, cõpounded with them-

selues they signifie as muche as if they were compounded with this particle, cunq; as, quisquis.i. quicunque, qualisqualis .i. qualiscunque, quoquo.i.quocunquè, quantusquantus .i. quantuscunquè vbivbi .i. vbicunque, and so of all others Quàmprimum .i. valde citò, primo quoque tempore, as soone as maye be. Quam, in comparison signifieth valdè, and therefore is ioyned with the superlative degree. And note, that there is a great difference betweene quamprimum, and cumprimum for cumprimùm, vtprimùm, vbi primum, simul primum, simulac & simulatquè, are of one signification, in english, as sone as: And quamprimum, by and by, as in example. As sone as my brother shalbe come agayne, do mee to wete, or aduertise mee by and by, eyther by word of mouth, or els by letters.

Cumprimum, or, vt primum. &c, Frater reuersus erit, vel nuncio vel per literas facito me certiorem.

15 Nunquid dubitas, quin ego perpetuò perierim? Doest thou any thing doubt, or doest thou not thinke verely, that I am vtterly vndone for euer?

14 Sine dubio opinor. Without doubte I suppose so.

14 Quid commemorem primum? What shoulde I speake of first.

14 Quem laudem maximè? Whom may I most commend or praise?

15 Deus

15 Dedit mihi consilium, vt facerem, Hee gaue counsell to do it.

18 O Iupiter, serua obsecro hæc nobis bona, Oh Jupiter keepe and continue vs in this good fortune, felicitie, or prosperity, I beseeche thee.

20 Incredibilia modò narrauit, He told wonders while ere, or thinges incredible, or thinges that no man may almost beleue.

20 Vbi est frater? Where is my brother?

20 Præstò adest He is euen here already.

21 Satis credo. I beleue wel, or I thinke wel.

21 Nihil est Thaide dignius quod ametur. There is nothinge more worthy to be beloued than is Thais.

22 Nostræ est omni fautor familiæ He fauoureth or loueth all our house wel.

23 Quanto minus spei est, tanto magis amo, The lesse hope there is, the more am I in loue.

24 Perfice hoc precibus, precio, vt hæream in parte aliqua apud Thaidem, Bring this to passe with prayer, or with money, that I may bee an hanger on in one parte or other, with Thais.

26 Difficile est, It is harde.

26 Si quid collibuit, noui te. If thou be well disposed to a thing, I know thee wel enough what thou canst doe.

26 Hoc si effeceris, quoduis donum, & præmium â me optato, id optatum feres, if thou maiest bringe this to passe, wishe or desire of me, what so euer gift or rewarde thou wylt,

and thou shalt haue thy desyre. Donum est, quod gratis datur, præmium quod pro meritis confertur.

28 Postulo, vt mihi tua domus, te presente, te absente, pateat semper. I require that your house may be open for me at al tymes, whether thou be in the waye, or out of the waye.

30 Do fidem ita futurum. I promise the faithfully, that it shall so be.

30 Quem hic ego audio? Who is that, that I heare speake here?

31 Tu fortasse, quę facta hic sunt, nescis. Thou doest not knowe peraduenture what thinges haue ben done, or haue happened here.

32 Cur in his te conspicor regionibus? why do I see the in these partes, or in these quarters?

33 Edico tibi I tel the openly. Edico, edicis, edixi, edicere, edictum, is properly to proclaime, and perteineth only to princes, officers, and rulers, and thereof hoc edictum, edicti, edicto, is the commaundemente geuen or proclaimed by any prince ruler or officer. But here edico, is taken for clarè dico, & clarè proloquor. To speake or pronounce out aloude without anye feare or dissimulation. For e. and ex, in composition haue muche that signification, as eruo, is to get or to mine a thinge out of the earth, or any other place, where it is hard to come by. Egero, is to cast out, effero is to bring out, Expello, is to thrust out, Eloquor is to speake out aloude, and so edico here is to speake out aloud. And in the same signification dyd Terence vse

edico

edico afore in the fifth Scene of this fifth acte, in this same comedie, in the person of Parmeno, saying thus vnto Pythias. Dico, edico vobis, nostrum esse illum herilem filium. I tell you, yea, and I tell you playnlye and boldly, that he is my masters sonne. As who shoulde saye, I am not afearde to tel it you, but would that you shoulde well knowe it, and warne you that you do him no harme.

34 Si in platea hac te offendero post vnquàm, nihil est quod dicas mihi, alium quærebam, iter hac habui, periisti. If it shalbe my chaunce to fynde thee in this streete at any tyme after this daye, it shall nothing auayle thee to saye vnto mee, I sought for another man, or my iourney laye this waye, for thou arte but a dead man.

35 Eia haud sic decet. What softe, that is not seeming, or, it shoulde not be for your honestye so to doe. Eia is an aduerbe of correcting.

35 Non cognosco vestrum tam superbum .s. ingenium vel genus, vel animum, vel morem, vel institutum. I am not acquainted wyth this proude and disdainfull fashion of you, or, I can no skill of this your &c. Albeit Donate taketh these wordes. Vestrum tam superbum to be put absolutely, that is substantiuely, as Vestrum tam superbum .i. vestram tantam superbiam. Donate bringeth in for his auctoritie, a like maner of speaking out of Andria in the firste Scene of the fourth act. Pòl. Crito antiquũ obtines. Of which it is there sufficiẽtlye noted.

37 Priùs

37 Prius audite paucis, quod cum dixero, si placuerit facitote. Firste heare in two or three wordes, and when I shal haue said, it it shall like you, do it.

38 Tu concede paululum isthuc Thraso. Thraso go you and stande a litle further that waye.

39 Ego vos credere hoc mihi vehementer velim, I would ỹ you in any wise beleue me in this.

41 Si vobis prodest, vos non facere insciti est. If it be for your profite, it is a foolishnes for you, not to do it.

47 Magis oportunus, nec magis ex vsu tuo nemo est. There is no man more meete for it, nor no man more to your commoditie. Oportunus .i. Idoneus, meete for the purpose. Here note that three negations do no more to the sense, nor haue no more signification nor strength, than two, as Nunquam mihi nec obfuisti nec profuisti. Thou neuer diddest mee neither harme ne good. Cic. in tusc. quæsti. Nescierunt nec vbi, nec qualia essent, They knewe not neither where nor what thinges they were. Ibid. Nihil nec disputare, nec scribere prætermisi. I omitted nothing, neither to dispute and reason nor to write. Note also that two or three negations do sometimes denie with more vehemencie. Pl. li. 18. cap. 4. Oculorum vitia fieri negant, nec lippire eos qui cum pedes lauant, aqua inde ter oculos tangant. It is a saying that they shall neuer haue diseases in their eyes, nor shal not be bleare eyed, which when they washe their feete, touche their eyes three

with

with the same water. Examples bee innumerable, and Budæus hath noted the same largely and copiously in his annotations vpon the Pandects of the ciuill lawe.

48 Et habet quod det, & dat nemo largiùs. He both hath ynough to geue and dothe geue, no man more liberally.

49 Fatuus est, insulsus, tardus. He is a naturall foole without any wisedome or good fashion, nor hath any quicknesse or lustinesse or actiuitie, or spirite in him. Fatuus (saieth Donate) inepta loquens, speaking foolish wordes. For fatuus (saith he) is sayd and derpued a fando, of speaking. And therof fauni, that is to saye the rustical Goddes of the woods, whiche are called in greeke Σατυροί, were called in latine fatui. i. as Seruius vpon Virgil, and Donate in this place expoundeth it) multum fantes, hoc est multum loquentes, a fando & vaticinando. So that after Donate, fatui be they, that are foolishe in their wordes and sayinges. Insulsi, are folishe in the harte, mynde, and intelligence, and after him they erre and be deceiued, that think that fatuus is animo & corde, & insulsus, in verbis & dictis. But Lau. Val. li. 4. eleg. c. 13 saith in this wise. He is called in latin stultus, that lack the experiẽce of things, & knowledge of the worlde, & hath no forsight in thinges to come, so ỹ many beig no vnwise mẽ otherwise, yet may at sõtime haply do stultè, ỹ is folishly, or more properly to say vnaduisedly. Fatu⁹ is he ỹ is a very foole, & hath no wisdome at all, &

it is

it is by translation taken of the sauerynges of meates, for when meates bee all wearyshe and vnsauery, they be called in latine fatui cibi. And semblably, a man that hath no wisedome is called in latine fatuus. Martial. lib. 12.

Vt sapiant fatuæ fabrorum prandia betæ,
O quàm sæpe petet vina piperq; coquus?

Oh, howe ofte will the cooke aske and require wyne & peper for to make the wearish Beetes (that smythes and carpenters dyne withall) to be somewhat sauerie? And this seemeth to bee a better reason for this vocable fatuus, then the other, which certaine writers do approue and allowe, that is to saye, that they are called in latin fatui, which being taken with a certaine furye or madnesse (suche as Fatua the wife of kyng Faunus was much taken withall) do prophecye thinges to come, like as shee the saide Fatua did. Stolidus, is he that is foolishe, and draweth much nigh vnto the nature and perceiuing or vnderstanding of sheepe or other foolish bruite beastes. Hactenus Valla. Insulsus, is he that hath no wisedome, nor witte, nor no grace, nor good fashion, neyther in wordes, nor gesture, nor otherwise in his behauiour. What sal and sales signifye, it is largely shewed & declared in the thirde Scene of the seconde acte of this same comedie. Of sal cometh salsitudo or salsedo: of salsitudo or salsedo, is formed salsus, a, um, a thing that is salte, and by translation, wittie, sharpe, pleasaunt, and also byting in wordes and otherwise.

wise. Contrary vnto Salsus is insulsus, a, um, without any wittinesse, or pleasant fashion, & consequently very foolishe and such as no man may haue any pleasure in.

49 Stertit noctesque & dies. He lyeth routing & snorting all day and all nyght.

50 Facilè pellas vbi velis. You may easely thrust him out of doores when you list.

51 Hoc ego vel primum puto. This do I thinke euen principall and chiefe of all. Vel, i. etiam.

52 Accipit hominem nemo meliùs prorsus, neque prolixiùs. He entertaineth a man, no man in the worlde better, nor more sumptuously, Meliùs, id est, lautiùs. More daintily. For it is referred to the prouision and deintinesse of cates. And Prolixiùs. i. largiùs copiosiùs, more abundantly and plenteously, for it is referred to the abundance & plentie of all suche thinges as are prouyded.

54 Vos oro, vt me in gregem vestrum recipiatis. I desyre and pray you to receiue me into your flocke, as who shoulde saye, that I may be admitted into your companye, as one of you. See Chil. Eras. in the prouerbe. De grege illo est.

55 Satis diù hoc iam saxum voluo, I haue labored about this long enough nowe, if that be good. It is a prouerbial speaking, alluding vnto the fable of Sisyphus, whiche (as the poets faine) was sonne vnto Eolus, and a great thiefe in Isthmo, he vsed when any stragers arryued there, to slea them with stones,

and

and to tumble them down into the water from the toppes of the rockes, at last he was slayne by one Theseus, and when he came to Hell, this punishement was geuen vnto him, that he shoulde beare vp a great stone vnto the top of an hyll, and as often as it rolled downe, to fetche it vp againe, but he could neuer cause it to lye, but that it rolled downe to the hylles foote againe immediatlye, after that he had brought it to the toppe, and so his labour is infinite, and of this fable, suche as haue great, and the same endlesse paynes without anye fruite or profite, are proverbially saide in latine. Saxum voluere, to tumble, or to rolle the stone. Read Eras. in Chil.

59 Isti te ignorabant. These men did not knowe thee.

59 Postquam eis mores ostendi tuos, & collaudaui secundum facta, & virtutes tuas, impetraui. As soone as I had informed them of your conditions, and had prayse you, according to your actes and vertues, or good qualities, I obtained.

61 Gratiam habeo maximam. I thank you with all my harte. Habere gratiam, is properly in the hart, when we beare well in mynde and remember such benefites as we haue had or receiued, and haue good mynde and wyll to doe semblable benefites againe, in recompence of them. reade. Lau. Val. li. 5. eleg. cap. 41.

62 Nunquam fui vsquam quin me omnes amarent plurimùm. I was neuer yet in any place, but

but that euery body loued me very well.

63 Dixin' ego vobis in hoc esse atticam eloquentiam? Did not I tell you, that you should fynd in this man the most pure and high eloquence that is? Attica, cæ, or Atte, tes, is a region or countrey in Grecia, situate and lying betwene Achaia and Macedonia, in which countrey or region stoode the citie of Athens, where was spoken the most pure and cleane, and most eloquent Greeke, lyke as in London is spoken the best and moste pure and true Englishe, & in Paris the best Frenche &c. And by reason therof Attica eloquentia, is vsed for the moste pure, true & polite eloquence, & that eloquente, which the best & most cunning oratours vsed: whiche beste and cheefe oratours for the same cause were caled in latin Attici, as who should saye, most eloquent, as comming moste nyghe vnto the pure eloquence of the Attiques. Albeit, here in this place it is spoken ironicè, muche lyke as if Gnato shoulde haue sayde by Thraso in English: did not I tell you, that this gentilman rolleth in his Rhethorique, as Apes do in tailes? For he sayde a litle afore, that Thraso was furuus, insulsus, & tardus.

64 Nihil prætermissum, sit est. There hath nothing bene omitted or let passe.

64 Ite hàc omnes vos. Go you all this waye here.

Finis Eunuchi.

EX HEAVTONTIMO-RVMENO.

¶ In the prologue.

1 NE CVI sit vestrum mirum. Maruaile none of you.

2 Id primum dicam, deinde quod veni eloquar. I will first tell that, & afterwarde I will shewe and declare the cause of my hyther comming: quod, id est, propter quod, or cuius causa, cuius gratia.

8 Ni partem maximam existimarem scire vestrũ, id dicerem. I would tel it if I thought that the most parte of you knewe it not well enoughe alreadie.

10 Nunc quamobrem has partes didicerim, paucis dabo. Nowe will I shewe you in two or three wordes, for what cause I haue learned to playe this parte.

16 Rumores distulerunt malevoli. Ilwillers or maligners haue spread abroad naughtie tales. Differo, differs, distuli, dilatum, hath many significations, to differre, to prolonge, or to delay. Luca: Nocuit differre paratis, it hath done harme vnto many folkes, after that they haue bene ready to make longer delay. Sometime to endure as Plin. in epist. did put differre sitim, to endure thirste, as who should saye, to forbeare to drinke, though one were thirstie,

some-

sometimes differre is to trouble a man with some sodein feare to bringe him at his wittes ende, that he knowe not what firste or best to doe. Plaut. in Pseu. iam ego te differam dictis meis impudice. I will rattel or shake thee vp ere I go, that thou shalt not wot what to doe, shameleſſe felowe that thou art. Idem in Cistel. Miser exanimor, feror, differor, distrahor, diripior, ita nullam mentem animi habeo. I miserable bodie, am almost dead. I go like a man, I wot not whither, I am in suche griefe that me thinketh I am pulled in pieces, I am haled in sunder, and am torne in pieces, I haue so lost all the reason and witt that was in my head. So Terence afore in Andria. Orationem sperat inuenisse se, qua differat te: pro in tu face vt apud te sies. He hopeth that he hath nowe found a tale against thee, wherewith to bring thee at thy wittes ende: therfore see thou, that thy wittes bee thyne owne. And in this signification differor is much vsed among the latine auctors, as differor amore vel cupiditate. I am in extreme paines for loue and desire. Differor doloribus, I am in such extreame peines, that I thynke my selfe to bee torne in pieces, and maye no longer endure for paine. Differor lætitia, I am rauished with ioyfulnesse. Sometimes differo, is to sowe or to spread abrode in diuers places. as, differre alicui famam, is to spreade abrode a mannes name in diuers places. And Differre rumorem de aliquo, is to sowe or bringe vp and to spreade abrode in

diuerſe places a bruite or a noyſe, or tale of or by any body, as in this place of Terẽce. Some. times differre, is to be vnlike, or to bee diuerſe from an other thynge. Rumor, oris or fama, mæ, is a fame, a brute or a noyſe, brought vp of any newe thinge, the auctor or bringer vp therof beynge vnknowen, and whether the ſame bruite or fame be good or yll. What rumor and fama ſignifie, and of the vſe of theim, ſee in Laur. Valla. lib. 4. eleg. cap. 10.

18 Factum hic eſſe id non negat, & ſe deindè facturum autumat, Hee here ſaithe not the contrary, but that it was ſo dooen, and hee thinketh to do the ſame agayne hereafter,

20 Habet bonorum exemplum, quo exemplo ſibi licere facere, quod illi fecerint, putat. Hee hath to laye for him the example of good and honeſt perſones, by whiche exaumple hee thinketh and reckneth, that hee may lefully doe the ſame, that they haue done before him, Exemplum is the thing that wee follow or eſchewe, and exemplar is the thing, in whiche Exemplum is conteined as here in this place of Terence, Exemplum is in bonis, and ipſi boni, be Exemplar, or exemplaria. And ſemblably the eloquence of Cicero is Exemplum for vs to followe and Cicero ſelfe is Exemplar in whiche Exemplum of eloquence is conteined: and ſemblably of all other thinges, as Lau. Val hath copiouſly and cunningly annoted. li. 6. eleg. cap. 33.

26 Omnes vos oratos volo. I would deſire

you

pon all.

30 Ne ille pro se dictum existimet. Thinke hee not that to be spoken in his fauour.

31 Fecit seruo currenti in via. He dyd it vnto the seruaunt, as he ran by the streete.

32 Cur insano seruiat? Why should he doe seruice vnto a made man?

34 Finem maledictis facit. He leaueth ratling.

35 Adeste æquo animo. Stand styll quyetlye and pacientlye.

36 Patem potestatem mihi. Geue me lycence.

40 Clamore summo, & labore maximo. with very hyghe or loude crying out, or hallowinge, & with very great labour.

41 Causam, hanc iustam esse, animam inducite. Perswade your selues, and thinke in youre myndes, that this cause or matter is good, iust, and rightfull.

42 Vt aliqua pars laboris minuatur mihi. that some parte of my labour may be cut of, Or, that I may haue somewhat the lesse labour and peine.

44 Ad me curritur. Euery body cõmeth runninge to mee.

46 Experimini in vtrãque partẽ ingeniũ quid possit meum. Assay and proue ye what my witte is able to doe in or for bothe partes.

48 Nunquam auarè pretium statui arti meæ. I neuer sette to highe a price on my craftes: or, I was neuer couetous in settig price on my craste.

49 Eum esse quæstum in animum induxi maximum quam maximè inseruire vestris commodis. I haue alwaies ben content to think &

to reckon my moſt winning gaines, and profite to bee, to do all diligent ſeruice that I can for your profite.

51 Exemplum ſtatuite in me, vt adoleſcentuli vobis placere ſtudeant. Shewe an example vpon me, that other young men may be deſirous and may labour to be in fauoure with you, or to get your fauour.

Out of the firſt act, in the firſt Scene.

1 Inter nos nuper admodùm notitia eſt, It is a verye little while a gone, ſith we haue bene acquainted together.

2 Agrum in proximo hic mercatus es, you haue boughte a plotte of grounde here neare beſide mee.

3 Nec rei amplius quidquam fuit. ſ. Inter nos And there hath bene none other thynge at all betwene vs.

4 Vel virtus tua me vel vicinitas, quod ego in propinqua parte amicitiæ puto, facit, vt te audacter moneam, & familiariter: both your vertue, goodneſſe, or honeſtie, and alſo that we are neyghbours, and dwell nyghe together (which thyng I reckon as one of the chiefe partes and greateſt cauſes of entiere amitie and friendſhip) cauſeth me to ſpeake vnto you, and ſhewe you my minde boldly and familiarly like a friend. Monere or admonere, is to tell a man of his fault with a certaine correction, rebuking, or chyding.

7 Mihi videre præter ætatem tuam facere, & præterquam

terquàm res te adhortatur tua: Me thinketh you doo otherwyse than is conueniente for your age & other wise than is requisite for a man of youre substance.

10 Annos sexaginta natus est, aut plus eo, vt cõiicio. You are three score yeares olde, or aboue as I suppose, Of Amplius elegantly and indifferently ioyned with the nominatiue accusatiue or ablatiue, see, in Hadrian de serm. latino.

11 Agrum in his regionibus meliorem, neq; pretij maioris, nemo habet. No man in al these partes hath a better plotte of ground, nor better lande, or more worth,

15 Nunquàm tàm manè egredior, neque tàm vesperi domum reuertor, quinte in fundo conspicer fodere, aut ararè aut aliquid facere, I neuer go forth so earely in the morning nor come home againe so late in the euenig, but that I see thee abyde in thy ground, either digging, or plowinge, or els some other worke doinge.

18 Nullum remittis tempus, nequè te respicis, you are no tyme vnoccupyed, nor passe any thinge on your self or set any store by your selfe.

19 Hæc non voluptati tibi esse satis certò scio, That these thinges are no pleasure vnto you, I am well assured.

20 At enim dices: But peraduenture you wyll say vnto me. Enim here is no coniunction causall, but an expletiue,

10 Me quantum hic operis fiat pœnitet. Me thinketh all the worke that is done here, to little. Me pœnitet, i. mihi parum videtur. For pœni-

rere is to be ſorye, to repent, or to forthinke, and becauſe they that are ſorye that their matters or buſines goeth not well forwarde, thinke al that is done to little. Therfore pœnitere is ſometimes elegantly taken for parum videri, to ſeme little. Verg. in bucol, egl. li. 2. Nèc te pœnitеat calamo triuiſſe labellum, and thinke it not a ſmal thinge to haue learned to play on the pype or the recorder Cicero in præfatione libri primi officiorum. Quamobrem diſces tu quidèm à principe huius ætatis Philoſophorum: & diſces quamdiù voles: tamdiù autè velle debebis, quoàd te quantum proficias non pœnitebit, Wherefore thou ſhalt learne and be ſcholler vnto Crippus the beſt and chief of al philoſophers that are at this day, as longe as thou ſhalt be willing thy ſelf, and ſo long thou oughteſt to be willinge as thou ſhalt not thinke thy ſelfe to do litle good, & to leeſe thy time, but to profit. So Terence before in Eunucho act. 5. ſcen, 7. Ac pœnitebat flagitij, te authore, quod feciſſet adoleſcens. ni miſerum inſupèr etiam patri indicares? Diddeſt thou not thinke that great offence, whiche the younge man hadde doone by thy counſayle, and ſetting on, to be enoughe, but that thou muſt moreouer alſo be the firſt ỳ ſhoulde betray and appeache the poore ſoule vnto hys father?

21 Quod in opere faciundo operæ conſumis tuæ, ſi ſumas in ſeruis exercendis, plùs agas, If you woulde beſtowe that labour in exerciſing your ſeruaunts, and ſetting them to worke, and ſee-

ing

ing them occupied, which you spēd in worke inge or laboring youre owne body, you shoulde doe more good, or you should haue more good done, or, you shoulde haue more profit by it, or you would more preuaile.

23 Tantum ne est ab re tua otij tibi, aliena vt cures, eaquè quæ nihil ad te attinent? Hast thou so muche leysure and voyde time from thine owne businesse, that thou maist meddle in other mēns matters, in suche thynges as apertaine nothing vnto thee? nor nothing touche nor cōcerne thee?

25 Homo sum, humani à me nihil alienum puto, I am a man as other men be, and thinke euery thing that appertaineth to any man, to apertrine also to mee, or to concerne and touche mee to.

28 Tibi opus vt est facto, face, pro fac, Do thou as is expedient for thee to doe.

29 An cuiquam est vsus homini se vt cruciet? Is it expedient for any man to punishe his owne body, and to put him selfe to to muche peyne, and torment?

31 Ne lachruma, wepe not, Ne, when it is an aduerbe of forbidding, may bee indifferently ioyned with a verbe of the subiunctiue mode or els of the imparatiue. But, nón may neuer bee ioyned with the imparatiue, and with all other modes it maye, as Linacre hath noted.

32 Isthuc quicquid est, fac vt sciam, Let me knowe the matter what so euer it be.

33 Ne retice, Hide it not, or keepe it not in, Donatus hathe noted that reticere, is to keepe in,

and not to vtter ſuch thinges as wee are ſory and take thought for. Obticere, is to keepe in ſuche thinges as wee are aſhamed of. Terentius in Eunucho. Virgo conſciſſa veſte lachrumans, obticet, The maiden hauinge her gowne all to cutte weepeth, and will ſpeake neuer a woorde. Tacere is to keepe ſecret. thinges of counſaile, as afore in Eunucho.

Potiu' eſt hic tacere? Can this fellow conceale any ſecrets? or kepe any counſaile?

33 Ne verere, Be not afeard.

34 Te aut conſolando, aut conſilio, aut re iuuero, I wyll ſurely helpe you, eyther by geuinge you woordes of comforte, or els with geuing you ſome good counſaile, or els in very dede.

35 Hac quidem cauſſa, qua dixi tibi, In faithe euen for the ſame cauſe that I haue tolde you.

36 Iſtos raſtros interea depone, ne labora. Lay downe thy rake in the meane ſeaſon, and labour or woorke not.

37 Quam rem agis? What do you? or what entend you? or what go you about?

38 Sine me, vacuum tempus ne quod dem mihi laboris, let me alone, that I maye not ſuffer my ſelfe to let any time paſſe voyd of labour. It may be ſaide vacuum laboris, for vacuum labore, or vacuum à labore.

39 Non æquum facis, You donot wel, or honeſtly, as you ſhould do.

40 Sic meritum eſt meum. So haue I deſerued or ſuch is my deſert.

41 Filium

41 Filium vnum adoleſcentulum habeo. I haue but one ſonne in the worlde, and hee is a yonge ſtrypelyng.

43 Nunc habeam necne, incertum eſt. ſ. mihi. I am in doubt whether I haue one, now or not.

43 Quid ita iſthuc? ſ. dicis? or incertum tibi eſt? Why ſayeſt thou that?

44 Eſt è Corintho hic aduena anus paupercula. There is here a poore old woman, a ſtraunger that came out of Corinth hither.

45 Eius filiam ille amare cœpit perditè. His doughter he began to loue ſo vnthriftelye, that hee had almoſt caſt away and vndone hym ſelfe.

46 Propè iàm vt pro vxore haberet. So that hee vſed her in maner as his wife, that is openlye, without being aſhamed,

46 Hæc clam me omnia ſ. fecis. All this hee did, vnknowing to mee.

47 Vbi rem reſciui. After that I had knowledge of the matter. Reſcio, reſcis, reſciui, reſcitum, and a Verbe frequentattue of the ſame. Reſciſco, reſciſcis, reſciui, reſciſcere, reſcitum. After Aulus Gellius, is to haue ſome priuy knowledge, and (as wee ſay) an inkling of any thinge done priuely or other wiſe diſſembled and kept from our knowledge. But Valla checketh and reproueth the ſaide Aulus Gellius, for that ſaying, and ſheweth, that Reſciſco is a playne verbe, and is properly, to haue knowledge of a thinge after that it is done, of whiche thinge thou were vnknowing when it was done, ſpecially

clallye if it appertain to thee or to any other of thyne.

50 Tibi ne hæc licere speras facere, me vivo? Doest thou thinke that thou shalte bee suffered to do suche thinges as this, while I am alive?

53 Erras si id credis, & me ignoras Clinia. Clinia thou art deceiued, if thou so thinke and knowest mee not.

54 Ego te meum esse dici tantisper volo, dũ quod te dignũ est facies. I wyll thou be called myne, so long as thou shalt doe as becommeth thee, and no lenger. For that is the vse of tantisper, ioyned with dum taken for quam diu as sheweth Val. lib. 2. eleg. cap. 48.

55 Si quod te dignum est, non facis, ego quod me in te sit facere dignum inuenero. If thou doe not as becommeth thee to doe, I shal find the meanes to do by thee, as shal become me.

57 Nulla adeo re isthuc fit, nisi ex nimio otio. Sure this commeth of none other thinge but of to muche ease and idelnesse. Adeo .i. certe. profectò.

58 Ego isthuc ætatis non amori operam dabam. I whan I was of the age that thou art did not bestowe nor set my mynde on wantõ loue: the latine authors vse with great grace and muche elegancye Id temporis, per id tempus, id ætatis, hoc ætatis, isthuc ætatis, quid ætatis absolutely. Whereof reade in Hadrian deserm. lat.

59 In Asiã hinc abij propter pauperiẽ. I was faine to go out of these partes into ỹ countrey of Asia for pouertie.

61 Adolescentulus

61 Adolescentulus sæpe cadē & grauiter audiēdo victus est. The yong man wt oft & sore hearing one thinge was euen done, or was greatly dismaid.

63 Putauit me ætate plus scire. He thought that I knew more, by reason that I was older, or hee thought that I could better skill in thinges, or was better sene in expertience of the worlde, because that I had mo yeares.

64 Putauit me beneuolentia plūs prouidere quē se ipsum sibi. He thought ỹ I woulde prouide for him, or forsee what was moste expedient for his profite, better than hee could for him selfe, for the entire and hartie loue that I bare him.

65 In Asiam ad regem militatū abiit, Hee is gone hence into the country of Asia vn to ỹ king there, to be a souldiour, and to goe on warfare.

66 Clàm me profectus, mensēis tres abest he wēt awaye and tooke his iourney vnknowing to me, and hath bene away now a whole quarter of a yeare In woordes betokeninge space of time, the vse of the accusatiue signifieth continuance of time withoute intermission, or ceassing, secundū Seruium. Albeit wee may vse also the ablatiue,

67 Ambo accusandi. estis. ye are bothe to blame.

67 Ilud incœptum animi est pudentis signum. That beginning is a signe or token of a shamefast hart, or of an honest harte.

67 Vbi comperi ex ijs, qui ei fuere conscij. When I knew of it by theim that were p. yuie to it, and of his counsayle.

70 Domum reuertor mœstus. Home I come againe all sadde.

70 Domum reuertor animo ferè perturbato, atquè incerto præ ægritudine, Home I come againe in maner out of my mynde, or distraught and vncertaine what to doe for thought. Cic. in tus. quæst. sheweth that ægritudo properlye is in the mynde, and ægrotatio in the bodye, and that animus est æger, corpus egrotum. Albeit those wordes are muche confounded, that is to saye, the one vsed for the other, as wel in the saide Cicero, and in Quintilian, Terence and others.

72 Accurrunt serui, soccos detrahunt. My seruauntes came running to mee, and pulled of my pinsons or stertups. Soccus, socci, socco, was a kynde of shooes, and it is fourmed of saccus, sacci, a bagge, and had the name therof, because that when it was fastned vppon the foote, it bagged & lay full of plaites. And they were vsed in wearing both of men and womē, but most among the nobles and ryche folkes.

73 Video alios festinare, lectos sternere, cænam apparare. I see some others make haste, to laye the table, and to make ready for supper. Lectus lecti. is a bed. Festus Pompeius deryueth Lectum ab alliciendo, that when the bodye is weary it desyreth rest. And some deryue lectum of the greeke worde lectron, albeit lectus, (vt inquit Varro) dictus est, quod lectis herbis & frondibus stramenta facerent. Lectus is so called (sayth Varro), because in olde tyme they vsed to gather grasse and leaues or boughes, and so to strawe them on the ground, and then

to

to lye downe on them. And because they vsed muche to eate in the same place (for then they had not founde out the vse of meate tables) therefore lectus was also taken for mensa, and is muche vsed in that signification in Plaut. Terence, and all poets, and other writers, that be of any antiquitie. Horat. Sæpe tribus lectis, videas cœnare quaternos. A man shall see ofte three tables at ones and at euery table. 4. persons at supper or eating meat.

74 Pro se quisque sedulò faciebat, quò illam mihi lenirent miseriam. They were euery body for his part as busie as they coulde be, to ease me of the care that I was in.

75 Vbi video hæc cœpi cogitare, when I sawe al this, I began to call and think in my mind.

75 Tot mea solius soliciti sunt causa, vt me vnum expleant? Are so many persons diseased and troubled for my cause and sake only, to satisfie the pleasure of me alone? Of mea solius causa, with others like reade Laure. Val. li. 2. eleg. cap. 1. about the middle where he doth copiously and cunningly treat therof. Vnum. id est solum.

77 Sumptus domi tantos ego solus faciã? Should I alone or being but one man spend so muche money, or be at so great charges in my house?

78 Quatum vnicum pariter vti his decuit aut etiam amplius. It was meete that my onelye sonne should haue had as muche parte of these thinges as I, or rather more.

80 Illa ætas magis ad hæc vtenda idonea est,

That

That age is more meete to occupie those things When there cometh in any latin clause a geround of a transitiue, that gouernethe an accusatiue case after him, the gerunde maie very elegantly bee chaunged into a noune participall of the voyce of the future in dus, and made to agree with the substantiue in gendre, numbre, & lyke case as the gerūd was before it was chaūged. An exaumple of the ablatine case, Cic. in. præfa. li. i. offic. Orationem latinam efficies profecto legendis nostris pleniorem, For legendo nostra Thy latine tounge thou shalt vndoutedlye make more ful and more copious by reading my workes and such bokes as I haue wrytte. An exāple of the accusatiue, Idem li. 1, offi. Meminerimus autèm et aduersus infimos iusticiam esse seruandem, for seruandum esse iusticiam. And we must remember to kepe Iustice, that is, to deale iustly and truly also with the porest and lowest persons that be. An example of the genitiue case, Ibid. Vt nec medici, nec imperatores, nec oratores, quamuis artis præcepta perceperint, quicq̄ magna laude dignū sine vsu exercitacione, consequi possunt officij conseruandi præcepta traduntur illa quidem, vt faciamus ipsi for precepta conseruandi officium. As nether phisitions nor Capytaines in warre, nor oratours, thoughe they haue substanciall well learned al the rules of their facultie, yet may not possiblye attayne to doe any thinge worthy great prayse and commendatiō without muche exercise and practisinge: righte so here bee writ-

ten

ten and geuen vnto vs preceptes of oure office and dutie, how to behaue our selues in our liuing towardes al persons, but that is to the entent that wee muste put them in vre and practise the same our selues. I saide a verbe transitiue, that gouerneth an accusatiue case. For such mutacion or chaunge maye not be done in any verbes gouerning any other case, and not an accusatiue. For we may not saye. Placendi præceptoris studium, but Præceptori: nor in maledicendo te, but tibi, nor in abstinendis voluptatibus, but in abstinendo à voluptatibus, except when abstineo is taken and made a transitiue, nor ad abundanda bona, but ad abundandum bonis. Therfore when wee saye, ad hæc vtenda children shall note, that the Latine men of olde time vsed these verbes. vtor, fungor. fruor, potior, and some times careo, gouerninge an accusatiue case after thē, exaumples be euery where innumerable. apud plau. Terencium, Ciceronē, iure consultos. & alios.

Fum ego eieci hinc miserum iniusticia mea. I haue expulsed and driuen him from hense forth soule, by myne vnreasonable facion or dealinge whiche saithe in an other place of this same scene thus Propter meas iniurias

Malo quidēm me dignum, quouis deputem, si id faciam, I mighte well thinke my selfe worthy of any misaduenture in the worlde, if I should do suche a thinge.

Vsquè dum ille vitam illam incolit, pro colit, agit, degit. As longe as hee liueth suche a life

as

as that is, or, as long as he liueth after that sort or rate.

86 Illi de me supplicium dabo. I will suffer him to punishe mee, or I will suffer punishmit for his sake. Dare pœnas, dare supplicium: Luere pœnas, luere supplicium: pendere pœnas, & pendere supplicium: is to suffer punishement, or to be punished. And they be construed with a nominatiue of the partie that suffereth the punishment, and with a datiue case of the person that doth punishe.

88 Nil relinquo in ædibus, nec, vas, nec vestimentum. I left nothing in the house, neyther vessel or garment.

89 Corrasi omnia, I haue scraped vp, and solde altogether. Corrasi. i. compilaui, vendidi. Donate.

91 Inscripsi ædes mercede, I gaue vp my house and wrote vpon the doores, that the house was to let, or to be solde. So Plau. in Trinummo. Quia rure dum sum ego vnos sex dies, me absente atque insciente, inconsultu meo, ædes venales hasce inscripsit literis. Because that while I haue bene in the countrey but one poore sixe dayes, he hath written vppon the doore, that this my house was to sell, I being from home, absent, or out of the waye, and knowing nothing thereof, and without anye counsaile asking of me. meo inconsultu. i. minimè me consulens.

94 Agrum hunc mercatus sum. I haue bought this plot of ground. The difference betwene

Ager, fundus, villa, & prædium, Reade in Valla. lib. 6. eleg. 41.

94 Hic me exerceo, Here am I occupied, or here doe I exercise my selfe.

97 Non fas est vlla me voluptate frui, I maye not take any maner pleasure.

99 Ingenio te esse in liberos tenu puto, I reckon you to be of a gentle nature and tender on your children.

100 Puto illum obsequenté si quis rectè aut cómode tractet, I reckon him tractable, or easie enough to be ruled, if a man did hadle him wel, or after a good sorte.

101 Neque tu illũ satis noueras, nec te ille, Neither thou knewest him very well, nor he thee: or neither thou were very well acquainted with his faction, nor hee with thine.

103 Nunquam ostendisti, quanti illum penderes, You never shewed howe muche ye set by him.

104 Nec ille tibi est credere ausus, And he durst not trust thee, nor he durst not make thee priuie to thinges.

106 Ita res est, So goeth the matter, or, so it is.

107 Illum saluum ad futurum esse confido propediem, I trust verely that he wil right shortly be here in good health.

109 Vtinã dij ita faxint, God graunt it may so be.

109 Si commodum est, hodiè apud me sis volo, If you may conuenientlye, I would desire you to make merye at my house to day.

111 Siccine est sententia? Thinke you so? or, is that your mynde and opinion in deede.

114 Quæso tandèm aliquantulum tibi parce, I praye you fauour or spare your selfe somwhat at least after so great labour.

115 Benè vale, Fare ye wel, or God be with you.

115 Lachrymas excussit mihi, Hee hath caused me to weepe.

116 Miseret me eius, I haue pitie on him.

117 Monere oportet me hunc, ad cœnam vt veniat, I must put him in remẽbraunce to come to supper.

118 Ibo vt visam, si domi est, I will goe to see, if he be at home. It is shewed afore that, Viso, facesso, capesso, lacesso, with other like verbes in in, so, be not desideratiues, as Priscian would haue them, and that they signifie and betoken the mouing and act of the body and not the affecte nor desire of the mynde: yet sometimes they bee vsed for their primitiues, as here visam, is put for his primitiue Videam. And so it is to be takẽ, as often as it is ioyned with any of these woordes, Venio, eo, is, iui, gratia, caussa, studium, or any other like voyce.

119 Nihil opus fuit monitore, iamdudùm domi præstò apud me aiunt, He had no nede of any man to put him in remembraunce. For they say, that he is at home at my house all ready, & hath bene a good whyle.

120 Egomet conuiuas moror, I my selfe cause my gestes to tary. Moror te (as testifieth Donatus and also Valla) in oratours is most taken for retineo te, or in mora teneo, I cause thee to tary. Quintilian, Quid me adhuc pater

detines?

detines? quid moraris abeuntem? Father wherfore doe yee holde and keepe mee backe still? Why doe ye cause mee to tarye that would bee gone?

121 Quid crepuerunt fores? Why creketh the doore, or, what creaking maketh the doore?

122 A me quisnã egreditur? Who cometh foorth of my house? For the propositiõ, a, ioyned with the ablatiue of persones, betookeneth from the same persõs house, as, A iudice venio, I come from the Iudges house, and so apud, as Apud nos est, Hee is at our house, but this is moste vsed in Poetes.

122 Huc consessero, I will stand aside here. Cõcedo, dis, concessi, concessum, Sometimes signifieth to goe, or to depart out of one place into an other, or to stand aside, where to be secrete.

¶ In the seconde Scene.

1 Nihil adhuc est, quod vereare, There is no thing yet why thou shouldest be afearde.

2 Illum simul cum nuncio tibi hic affuturum hodiè scio, I knowe well that he wil be here with you anone together with the messenger ẏ went for him. Simul cum nuncio, as who should say, as sone and with as great expedicion, as the messenger that was sent for him.

3 Solicitudinem istam falsam, quæ te excruciat, omittas, Let goe that false care and thought that vexeth and fretteth thy harte.

4 Quicum loquitur filius? With whome talketh my sonne?

5 Oportunè aduenis, You come very well.

6 Hunc Menedemum noſtin' noſtrum vicinum, Doe ye knowe Menedemus here being oure neighbour?

9 Mihi magna cum eo iam inde vſque à pueritia ſemper fuit familiaritas, I haue bene very familiarly acquainted with him euermore, euen from my childhode.

10 Voluptatem magnam nuntias, Thou ſheweſt tidinges that be very pleaſaunt.

11 Quàm vellem Menedemum inuitatum, vt nobiſcum eſſet hodiè, How glad would I be that Menedemus had ben deſired to be in cõpaigne with vs, or at my houſe to daye.

13 Caue faxis, non eſt opus pater, Beware doe it not, it is not ſo expedient father. We may ſaye, Caue faxis, or caue ne faxis, Caue cadas, or caue ne cadas: Fac ſcribas, or, Fac vt ſcribas. Cura fiat, or Cura vt fiat, And it is Eclipſis coniunctionis.

14 Incertum eſt etiam, quid ſe faciat, He can not yet tell what to doe with him ſelfe. Of ſuche maner ſpeakinges as this, Quid ſe faciat, with others like, it is noted afore, Incertũ eſt. ſ. illi.

14 Modò venit, He came but nowe.

15 Timet omnia, He feareth all thinges.

15 Miſere amat, Hee is very depe in loue, or, he loueth deſperatly.

16 Propter eam hæc turba, atque abitio euenit. For her ſake hath chaunced all this buſſines, or brabling, and going out of the countrey.

17 Seruolum ad eum in vrbẽ miſit, He hath ſent a ſeruaunt into the citie vnto him. Seruolum

pro

pro seruulum, per antithesin, Whiche is when one letter is put for an other.

18 Quem minùs miserũ esse, credere est? Whom should a man thinke to bee in a better case, or lesse desperate?

19 Quid reliqui est, quin habeat, quæ quidèm in homine dicuntur bona, parenteis, patria, amicos, genus, cognatos, diuitias? What faileth or wanteth, but that hee hath al thinges at leastwyse that in man are called and reckened good thinges, that is to saye, father and mother, his countrey, friendes, and honest stocke & degree of birth that he cometh of kinskolkes, & richesse.

21 Hæc perinde sunt, vt illius animus, qui ea possidet, All these thinges be such, as is the mynde of him that hath them in possession. Of the elegãt ioyning of perinde, with ac, atquè, vt, quàm quasi, acsi, atquè, si. &c. Reade Hadr. de ser. Iati.

22 Qui vti scit, ei bona sunt: illi qui nõ vtitur recte mala, To him that knoweth howe to vse them they be good, and to him that can not vse them as they should doe, they be ill.

23 Ille fuit senex importunus semper, That olde foole was euermore vnreasonable.

23 Nihil magis vereor, quàm ne quid in illũ iratus plùs satis faxit, I feare nothing so much as this, least that he being moued, & bearing him displeasure, will do some thing vnto him worse than he should doe.

25 Reprimã me. i. tacebo, I will hold my peace.

25 In metu esse illi est vtile, It is expedient for him to be kept in awe.

26 Quid tu tecum? i. loqueris? What saiest thou to thy selfe there?

26 Vtut erat, mansum tamen oportuit, Howe so euer it was, yet hee ought to haue taried at home and not to haue gone awaye. The voyce of the participle of the preter tense is muche taken and vsed per enallagè partium, siue per ἀντιμερίαν, for the infinitiue mode of the actiue voyce. Secundum Donatum, or, of the passiue voyce. Secũdum Priscianum. Salust. Priusquàm incipias consulto, & vbi consulueris, maturè opus est facto, before that a man begin any thing, hee must first take good aduisement, deliberation, and whan hee hath so consulted, taken aduisement, he ought to doe it with all celeritie, spede, and expedition where Priscian interpreteth consulto, and facto. i. consuli & fieri. Terent. in Hecira. In arcem transcurso opus est. It were expedient to renne and to make a steppe to the castell. Transcurso. Donat expoundeth pro transcurrere. But in suche speakings as these, Volo datum, factum oportuit, mansum oportuit. &c. Is to be vnderstande (saith Linacre) the infinitiue mode, esse: So that it bee the preter tense of the infinitiue mode passiue. For by them is vnderstanded not onely the action, or, doing of a thing, but also the perfection and end of a thing, already brought to passe and to a finall ende or effect. &c.

27 Fortasse aliquanto iniquior fuit, Percase hee was somwhat hard, stratt, or vnreasonable.

28 Quem ferret si parentem non ferret suum? Whom

Whom thould hee haue ſuffered or forborne, if he ſhould not haue forborne his owne father.

29 Hunccine erat æquum ex illius more, an illum ex huius viuere? Was it meete that this man ſhould liue, as the other would haue him, or els the other to liue, as pleaſed this man?

30 Quod illum inſimulat durũ, id non eſt? Wher as he accuſeth him, or lateth to his charge, that he is harde or ſtraite, that is not ſo. Inſimulare, is properly to laye to ones charge a crime that is not true, but a forged matter.

30 Parentum iniuriæ vniuſmodi ſunt fermè. The ſtraitneſſe or hardeneſſe of Fathers towardes their children, is of one ſort, or after one rate, for the moſte parte.

33 Ea ſunt ad virtutem omnia, All thoſe thinges be to ỹ furtheraũce of vertue, as if he had ſaid, to bring their children to goodneſſe.

34 Vbi animus ſemel ſe cupiditate deuinxit mala, neceſſe eſt conſilia conſequi conſimilia, When the minde hath once entangled & captiued it ſelf with an il deſire, or naughtie appetite, it cannot be choſen, but that ſemblable counſels & purpoſes muſt nedes enſue forth with.

35 Hoc ſcitum eſt periculum ex alijs facere, tibi quod ex vſu ſiet, It is a noble and goodly ſentence or ſaying, euery man to proue by others, what may bee moſte expedient, and profitable for him ſelfe, Scitum. ſ. dictum i. præclarum & doctrina plenum, quæ confert ad vitam cum decoro inque officio degendam. Periculum pro periculũ, per ſyncopẽ, Siet pro ſit, per epẽtheſin.

37 Ibo hinc intrò, vt videã nobis quid cænæ ſiet. I will goe hence in, that I may ſee what ſupper we haue toward.

38 Vide, ne quò hinc abeas longiùs. See that thou goe not farre out of the waye.

Out of the ſecond acte, in the firſte Sceene.

1 Quàm iniqui ſunt patres in omnes adoleſcentes iudices. Howe vnegall iudges bee fathers againſt all young men.

2 Aequum eſſe conſent, nos iam à pueris illico naſci ſenes. They thinke it reaſon, that wee euen of litle babes, ſhould by and by become ſage old men.

4 Ex ſua libidine nos moderantur, quæ nunc eſt, non quæ olim fuit. They rule meaſure and order by their own wilful appetite that they haue nowe, & not that they had many yeares agone, that is, when them ſelues were young men as we be nowe. Libido, libidinis, is ſometime taken in bonã partem, as Donate noteth. Sal. in Cat. Eagisq; in decoris armis & militaribus equis, quam in ſcortis & conuiuijs libidinem habebant. And they had pleaſure and appetite in goodlye harneſſe and great horſes for warre, more than in harlots, and in feaſting, banketting, or reuelling.

5 Mihi ſi vnquam filius erit, næ ille facili me vtetur patre. If euer I ſhall haue a ſonne in faith he ſhall haue a very gentill father of me.

6 Et cognoſcendi, & ignoſcendi dabitur peccati locus. He ſhall haue no time to knowe his fault, and to

and to haue it pardoned or forgeuen. Ignoſco, is ſometimes a verbe actiue and tranſitiue, and gouerneth an accuſatiue, and a datiue, as, Forgeue me this one fault, Ignoſcas mihi hoc vnũ dilictum. Of ſuche verbes it is noted afore. Locus. i. tempus, ſpacium, ſufficient time & ſpace.

7 Mihi per alium oſtendit ſuam ſententiam, Hee declareth me his owne mynde and opinion vnder the name and colour of an other perſone.

8 Adbibit plus paulò, He hath dronken a little to much, or as we vſe to ſaye (in teſting) hee hath taken a pot of maius.

8 Sua narrat facinora, Hee telleth of the prankes that he hath played in his dayes.

9 Periculum facito, Proue.

10 Næ ille haùd ſcit, quam mihi nunc ſurdo narret fabulam, In faith, ful litle woteth hee howe deafe I am, or howe ill I can heare nowe in this ſtde, on which he maketh al this clattering vnto me. Surdo narrare fabulam, to tell a tale to a deafe body, is a prouerbe to be ſaide of them that labour in vayne. And it is the ſame that we vſe to ſpeake prouerbially. When we heare a thing that liketh vs not, ſaying thus. I can not heare on that ſide: which may be ſayd properly in latine, Surdo narras fabulam, or Surdo canis. Virg. Non canimus ſurdis, reſpondent omnia ſiluæ.

11 Magis nunc me amicæ dicta ſtimulãt, da mihi, atque affer nihil. Now at this time, the ſayings of my beſt beloue goe nere to my ſtomacke, geue me this, and bring me that. &c.

12 Quid respõdeam nihil habeo, I haue nothing in the worlde, what to make aunswere.

Quid pro quod, as quid magnum, for aliquod magnum, or aliquid magni, & albeit it appeare contrary to the nature of quid taken and vsed most commonly for substantiue, and gouerning a genitiue case after him, yet it is an elegant maner of speaking, and muche vsed in probate authors, as well ioyned with adiectiues put substantiuely, as also with substantiues, and agreeing with the same in case gender, and number, as if it were an adiectiue. Cato de liberis educandis. Si quid his datum sit esculentum. If any thing be geuen theim to eate, or that is mans meate. Ci. li. 2. epi. fam. Graue est homini pudenti petere aliquid magnum ab eo, de quo se bene meritum putet, ne id quod petat, exigere magis, quàm rogare, & in mercedis potiùs quàm beneficij loco numerare videatur, It is great paine or griefe to a man that hathe anye shame in hym, to desire any great thing of him, vnto whome he thinketh him self to haue done any pleasure afore, least t at he may seeme that thing, which he desireth rather to exacte and to require as due, than to desire, & rather to recke or accompte the same in place of a due reward or wages afore deserued, then in place of a benefite. And so in other examples innumerable which for brenitie I omitte.

12 Nequè me quisquam est miserior, For there is any man liuing more miserable, or in worse case then I am.

13 Sua-

13 Suarum rerum satagit, He hath enough to doe of his owne, or he hath a busie piece of woorke of his owne to doe. Satago, satagis, satagi, satactum. Is to haue busines or matters enough to doe. And it is sometimes construed with a genitiue, as here, and somtimes it is put absolutely without any case ioyned with it. And somtymes it signifieth diligentem esse, seu festinare, To be diligene, or to make busie speede and haste.

15 Mea amica est potens, procax, magnifica, sūptuosa, nobilis. My beste beloue or paramour is a woman of good habilitie, euer crauing, ladylike, a chargeable, or costly piece, and a gentilwoman, Procax, procacis. i. petax, euer asking & crauing, fourmed of proco, procas, which is poscere, to desire, and thereof woers are called in latine proci, as who should say, poscentes vxorem atque ambientes. Desiring and demaunding, or asking the wyfe that they woe.

16 Mihi religio est dicere, I dare not saye it, or I haue a conscience to speake it. Religio i. metus, Feare and as (we say) scrupulositie of conscience, per metaphoram, for religio, properlye is the true seruing and worshipping of God, & of holy thinges. Ex Cicero.

17 Hoc ego mali non pridem inueni, neque etiā dum scit pater, It is not lōg that I haue perceiued this displeasure or incommoditie, nor my father doth not yet knowe it. Inueni. i. intellexi, sensi.

¶ In the seconde Scene.

1 Si mihi secundæ res essent, If I were welthy or in prosperitie, or if my fortune were good.

2 Vereor ne me absente mulier corrupta sit, I feare least that the woman hath bene peruerted or made naught, whyle I haue bene away.

3 Concurrunt multæ opiniones, quæ mihi animũ exaugeant. There come many opinions together, that cause my minde muche the more to thinke. Exaugere, is to encrease a thing, and to make it much more than it was, & thereof Exaugera animum, is to increase the opinion of ỹ minde, and to cause the minde muche the more to bowe, and to encline to that opinion that it was in afore. Per metaphoram.

4 Sub imperio cuius est? Under whose rule or ordering is he?

5 Illi nihil præter precium dulce est, He thinketh nothing sweete but money, or there is nothing sweete vnto him, or in his opinion, but money.

5 Hei misero mihi, Alas that euer I was borne. The intertections, heu, and prôh, gouerne a nominatiue case, as heu pietas, heu priscas fides, prôh Iupiter. and an accusattiue, as heu me miserum. Prôh deûm atq; hominum fidem, Hei gouerneth euermore a dattiue.

6 Etiam caues, ne videat fortè te à patre aliquis exiens? Wilt thou beware yet againe, least perchaunce some body coming foorth from thy father espie thee?

7 Nescio quid mihi animus præsagit mali, I can not tell how my minde greeueth me, that all is not well,

not well, or that I shall haue some ill chaunce or I can not tell howe my harte grudgeth against some ill to come. Præsagio, sagis, præsagiui, is to perceiue a thing that is towarde, before it come, of præ, quod est ante, before, & sagire, hoc est acutè sentire. To be quicke of perceiuing, and smelling, and thereof dogges are called Sagaces, quicke of smelling or senting.

8 Pergin' isthuc prius dijudicare, quàm scis quid veri siet? Doest thou yet still iudge the matter, before thou knowest what the truthe is.

9 Si nihil mali esset, iam hic adesset, If all had ben wel, he would haue bene here ere nowe.

10 Non cogitas hinc longiùs abesse? Doest thou not consider, that is a great way hence.

10 Nosti mores mulierum, dum moliuntur, dum comuntur, annus est, Thou knowest the guise of women, whyle they set forward, & whyle they attire, pike, & trim them selues, it is a whole yeare. Molior, moliris, molitus sum. Is to force a bodye, and streine him selfe to doe any thing. Como, mis, compsi, comptum, est ornare. To make gaye, or to attyre, or to decke the bushe for in the trimming of the heare consisteth a great part of the beautie of man or woman.

11 Respira, Take a good harte.

11 Eccum Dromonẽ cum Syro vna adsunt tibi, Loe yond Dromo & Syrus, they are bothe here together. Tibi est datiuus festiuitatis gratia adiunctus. Laur. Valla hath obserued, that ecce & en signifie one thing, and be construed indifferently with a nominatiue case, or with an accusatiue.

satiue. Albeit he protesteth, that hee hathe not read (at least wyse in any oratour) yea and few times in any Poete, ecce gouerning an accusatiue. Eccum, eccam, eccos, eccas, ellum, ellam, ellos, ellas, the same Valla expoundeth not by pronounes, contrary to Priscian and others, saying, Eccum. i. ecce eum, or ecce hunc, nor ellum. i. ecce illum, nor eccam. i. ecce eam, eccos. i. ecce eos, ellam. i. ecce illam, ellos. i. ecce illos, but by aduerbes thus, eccum. i. ecce hic. s. eum. &c. ellum. i. ecce illic eum. &c. And eccam. i. ecce hic. s. eam. &c. eccos. i. ecce hic. s. eos. &c. ellā i. ecce illic. s. eam. &c. ellos. i. ecce illic. s. eos. &c. And therfore they be ioyned with an accusatiue of the thing that we wil demonstrate & shewe. Terent. in Eun. Eccum Parmenonem, eccum me. i. ecce hic Parmenonem, ecce hic me. And here Eccum Dromonem. i. ecce hic Dromonē. &c. So ellum, Parmenonem. i. ecce illic Parmenonem, vel potiùs ecce illic Permeno secūdum Vallam.

¶ In the thirde Scene.

1 Ain tu? Sayest thou so in deede?

1 Sic est. It is euen so.

1 Interea dum sermones cedimus, illi sunt relicti While we haue kept and prolonged communication, they be left a great way behinde. Cedimus sermones. i. miscemus, ex Nonio.

4 Minimè mirum, adeo impediti sint, ancillarum gregem ducunt secum. It is no meruayle that they haue bene so long in comming they bee so pestered, for they bring a whole flocke of mayden ser-

den seruauntes with them. Minimè mirum, si est illos tàm tardè aduenisse.

5 Men' rogas? Doest thou aske of me?

6 Non oportuit relictos, portant quid rerum, It was not well done to leaue thē behind, for they beare some thing of charge about them.

6 Portant aurum, vestem, & vesperascit, & nō nouerunt viam, They haue about them both gold, and apparell, and darke nighte commeth fast on, and they knowe not the waye.

8 Factum à nobis stulte est, It was foolishly, or vnwyselye done of vs.

8 Abidum illis obuiam propere, Goe and meete them apace. Abidum pro abi, parelcon est, as quisnam pro quis.

9 Væ misero mihi, quanta de spe decidi? Woe is mee vnfortunate bodye that that I am, out of how great hope am I fallen or brought?

10 Quæ res te solicitat? what thig troubleth your minde? Solicitare here betokeneth inquietare, curā adijcere, to disquiet & to make pensife. So in Andria. Cur ego meā senectutē huius solicito ætatis? why do I disquiet & vexe mine old age for his sake? Plau. in Aulu. Quia istuc facinus quod tuum solicitat animum, id ego feci, & fateor. For this deede that troubleth and vexeth thy minde I did my self, & I confesse it. Sometime Solicitare to shewe as wel hope as feare. Plin. li. i. epist. Nulla spe, nullo timore solicitor, nullius rumoribus inquiētor. I am not moued neyther with any hope, nor with any feare, nor I am not disquieted with the rumours

or new

or new tales of any man. Terēt. in Andria, Mis. Orare iussit, si se ames, hera, iam vt ad se venias. Videre ait te cupere, Pamp. Vah perij, hoc malum inregrascit. Siccine me atque illam opera tua nunc miseros solicitarier? Mis. My dame bid me praye you (if ye loue her) to come to her by and by, for shee sayth that shee woulde verye fayne see you. Pamph. Alas woe is mee, this mischiefe is euery daye renewed woorse and woorse: is it well done, that bothe I and shee vnhappye bodies bee thus brought in hope and feare euery daye, by the meanes of thee? Sometyme it is to prouoke, or to lye instantly vppon; and to entice one to any thyng. Curtius li. 2. Verum enimuero cum modo milites meos literis ad proditionem, modo amicos ad pernicicm pecunia soliciret ad internecionem mihi persequendus est. But yet for as muche as he dothe egge and entice somewhyle my Souldiours by letters to betraye mee, and somewhyle my friendes with money and rewardes to slea mee. I must needes pursue hym to the death. And Solicito, is to bee wrytten with one single l, except in Poetes, whiche double the same l, Per epenthesin, metri causa, For it is formed a solo, For what other thing is Solicitare then Solo citare, id est Loco mouere? To moue or styre a thynge out of the grounde that it stoode on, and out of his place. For that Solum dothe signifie Locum, who doubteth, since that the etymologie of the Latine woorde Exules, dicantur patriæ suæ solo pulsi? And thereof Solicitare is to turne vp the grounde in Tilling or Ploughyng.

Tibul.

Tibul. Et teneram ferro sollicitavit humum. And because that solum is saide also of the sea: Therefore solicitare is some tyme taken for navigare.

Claud. Et rudibus remis solicitavit aquas. For solum is euery thyng that beareth vppe and stayeth any thing, as the water is solum to the shippes, and to the fishes. Virg. Subtrahiturq; solum. Et Ouid. Omne solum forti patria est, vt piscibus æquor. Et volucri vacuo quicquid in orbe patet. In which verse Ouid calleth the ayre solum to the byrdes and the skye is solum to the sterres. Ouid. Astra tenent cœleste solum. &c.

10 Rogitas quid siet? Doest thou aske what it is? or what is the matter?

11 Nunc demùm intelligo? I perceiue it nowe at last, and so I did not afore. Demùm & denique idem significant quod tandem. i. post longam moram: after long tarying, as in example. When thou hast well and perfitly learned all things, then at last and not before thou mayst teach others. Cum omnia perdidiceris, tum demùm, or denique, or tandem, docere alios potes. Secondarily demùm is taken for omninò vel solum, specially when it is ioyned with these pronounes, hic, iste, ille, is: or with these verbes ita, or sic so that demùm conteineth and importeth a certaine exception of an other thing, thus. Ea demùm est glorioſa laudatio, quæ a laudatis viris proficiscitur, that prayse and none els, is to a man honour and good name, which cometh

and riseth of honest men, and praise worthy. Ità demùm me abs te amari sentiam, si huic homini mea caussa cõmodaueris I will by this meanes and none other, perceiue and thinke, that you loue mee hartely wel, if you do pleasure vnto this man for my sake.

Tùm demùm te amicum putabo, quùm beueuolentiam erga me tuam re expertus fuero. I will then and neuer afore thinke thee my frende, whan I haue in deede had a profe of thy goode will and hartye loue towardes mee. &c.

13 Dij boni quid turbæ est? Good Lord, what a rabble or traine, or companye is there of them: and sometime it maye be Englished thus, Good Lorde what arraye, or trouble, or busines, or a do is there?

13 Aedes nostræ eos vix capient, scio, Oure house wil scarcely holde them all, I knowe wel, or our house will vneth be able to receiue them al. I am very sure.

14 Quid comedent? quid ebibent? i. quantùm. How much will they eate and drinke? or what meate and drinke wil they spend?

14 Eccos quos volebam. Loe here them that I would haue. How eccos is to be expounded it is shewed a little a fore.

15 O Iupiter vbinàm est fides? O Iupiter where is honesty, or sure and faithfull keping of promises become? For fides (as sayth Cicero lib. i. offi.) est dictorum conuentorumq; constantia & veritas, ex quo, credamus, quia fiat quod dictũ est, appellatam Fidem. Fides is ẏ suostãtiall

keping,

keepyng, and the true and sure agreeynge of a mans sayinges and couenauntes, and the performance of the same. And therfore let vs beelieue and thinke verily this to bee the very true etimologie, that is to say, the very true reason, diffinition, and interpretation of the worde fides, quià fiat quod dictum est. that such thinges be done in deede that are promised in woorde, and whan the deedes are answerable and agreinge vnto the wordes and sayinges or promyses

16 Tu interèà loci colloculetâsti te. thou hast enriched thy selfe in the meane season, or thou hast gotten great goods in the meane time.

17 Me in his deseruisti malis. Thou hast forsaken me in this aduersity or distres.

18 Propter quam in summa infamia sum, & meo patri minùs obsequens. For whose cause I am in very great infamy, obloquy, or sclaunder, and am not ruled by my father, as I shoulde bee, or do not follow my fathers mind, as I ought to doe, or lesse obediente to my father then I shoulde bee.

21 Nemo est miserior me. There is no man more miserable or in worse case then I,

22 Hic de verbis nostris errat, quæ hic sumus locuti. This man is deceyued by reasonne of our wordes, that wee haue spoken here,

23 Aliter amorem tuum atq; est accipis, you take your loue otherwise then it is, wee sai elegantly alitèr atq;, alter ac, or alitèr quàm and aliter nisi when a negation goeth afore. Se exaumples in Hadrian.

24 Animus erga te idem est ac fuit. My minde towardes you, is the same that it hath been.

25 Quantum ex ipsa re coniecturam facimus. As farre as wee coulde conjecte by or of the thynge it selfe.

26 Nihil rerum omnium est, quod malim q̃ me hoc falsò suspicarier. There is nothinge in the worlde, that I woulde be more gladde of than that I did suspect, surmise, & mystrust, thinges falsely and untruely.

28 Anus, quæ est dicta mater esse ei ante hac, non fuit. The olde woman that hitherto hath ben called his mother, was not his mother.

30 Ea obijt mortem. Shee is dead.

30 Hoc ipse in itinere alteri dum narrat, fortè audiui. This did I here by chaunce, as hym selfe tolde it to an other body by the waye.

32 Mane, hoc quod cœpi primùm enarrem, pòst illùc veniam. Abyde awhile, let mee first of all tell forth this that I haue begon, and than I wyl come to thee afterwarde.

34 Vbi ventum ad ædeis est, Dromo pultat fores. When wee came to the house Dromo knocked at ꝑ doore. Pulto, pultas. is the same that Pulso pulsas, to knocke or to beate, or to rap, & it is formed of the supine pultum which supine the olde writers did vse, but now it is out of vse.

35 Anus quædam prodit. Forth commeth a certayn olde woman.

35 Hæc vbi aperuit ostium, continuo hic se conicit intro, ego consequor. As sone as shee had opened the doore, hee there whippe mee in by and by

by,and I after, harde at the tayle of hym.

37 Foribus obdit pessulum,Hee bolted the doze

38 Hinc sciri potuit,aùt nusquàm alibi, quo studio vitam suam te absente exegerit. By this way, oz els by no way at all it might be knowen howe busilye oz in what occupation he hath passed and led his lyfe while you haue bene absent frome home.Studio.i.labore opere. Exigere ætatem oz tempus,and agere ætatem, Is to passe and to spend oute the yeares oz tyme exigere is foràs abigere to dziue out of dozes. Plaut. Exegit omnes foràs.Hee dzoue euerye bodye out of dozes,

40 De improuiso est interuentum mulieri. Wee came vppon the woman sodenly oz vnware.

41 Ea res dedit existimandi copiam quotidianę vitæ consuetudinem, By that thinge wee might easily iudge the daylye conuersation of his lyuynge.

41 Quotidianæ vitę consuetudo cuiusque ingenium vt sit,declarat maxumè, The daylye conuersation of lyuing doth very easly and best of all thinges,shew what the disposition of euery bodye is. Maximè.i.facillime,optimè, and there is the figure antithesis. that is when one letter is put foz an other. As scribundis prologis. Foz scribendis,animum aduortite, Foz aduertite, so here maxumè foz maximè.

44 Terentem telam studiosè ipsam offendimus. Wee found her at the loome weauing full busilye. Offendo, dis, offendi, offensum, is sometimes the same that reperio,to finde by chaunce.

24 Animus erga te idem est ac fuit. My minde towardes you, is the same that it hath been.

25 Quantum ex ipsa re coniecturam facimus. As farre as wee coulde conjecte by or of the thyng it selfe.

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Of which verbes reade, Laurentius Valla. lib. 5, eleg. cap. 2.

44 Offendimus eam mediocriter vestitam, vel lugubri. We found her meanly or courselye apparelled in a mourning gowne.

50 Obsecro, ne me in lætitiam frustrà conijcias. I pray thee doe not caste mee in to greate gladnesse in vayne.

54 Si hæc sunt vera, ita vti credo, quis te est fortunatior? If these thinges bee true, as I thinke verely they bee, what man is more fortunate then who hath better fortune then thou?

57 Magnum hoc signum est eum esse extra noxam. This is a great signe, that hee is nothing culpable, or faulty. Noxa secundum festum Pompeium et Vallam, idem est quòd culpa. And it is of cometh noxa dedere in the ciuil lawe. i. permittere, seu tradere ob noxam. i. culpam, to deliuer to bee punished for som fault, offence or trespas done. As if a mans seruaunte or bondman had done any trespasse against any person, the partye plaintife tooke an action agaynste the maister of such seruaunt or bond man, and such manner actions are called in the ciuile Lawe Noxales actiones. That if the maister of such seruaunt or bondman (as aforesaide) would not maintaine him in the saide trespasse or offence done, hee would and lawfully might put his sayde seruaunt or boudmã to sutter bodily punishment, according to the order of the lawe yea and though it were to deathe, and that was called noxa dedere Extra noxam esse. idem

qu

quod extra culpam esse, hoc est, noxa aut culpa vacare not to bee in fault, but to be giltlesse or blameles Noxa is some times taken for damnū hurt or harme Ouid.lib.15. Meth. speaking of the waters of a certaine lake in the countrey of Arcadia, which was called Lacus phineus.

Nocte nocent potæ. sine noxa luce bibuntur. If one drinke of them in the nighte, they will hurt him, but in the day time a man may drinke of them without any harme at all Suet, in Iul. Cæsar.cap.81. Spurinamq; irridens & vt falsum arguens, quòd sine vlla sua noxa Idus Martiæ adessent, quanquam is venisse quidèm eas diceret, sed non præterijsse. And mocking or scorning Spurina, and reproouing him as foule deceiued, in ỹ the Ides of the monethe of Marche were come, without any his harme not withstandinge that the sayde Spurina still sayde and affirmed, that the sayde Ides of Marche indede were nowe come, but that they were not yet paste nor beegunne. For Spurina being a Southsayer had warned Ceasar before, to beeware of the Ides of Marche, for he shoulde bee slaine at that day, and so he was.

Disciplina est, eisdē munerarier ancillas primū, ad dominas qui affectant viam. This is a schole or this is the fashion, maner order, or trayne that must bee vsed, that is what so euer persone desirethe to haue his waye made vnto the mistresses, must first rewarde or bribe the mayden seruaunte wythe semblable thynges, as hee woulde geeue vnto the dames them selues.

Disciplina, plinæ. is that any disciple or scholer taketh of his maister, as anye fashion or sorte of lyuinge, or of doinge, any maners or other doctrine, And ther of it is called a schole, as in example, Christe did forbidde that wee shoulde put a way violence by violence, and byd vs not doe good for yll, but now wee haue learned an other schole. Christus vim vi repellere prohibuit & bona pro malis reddere præcepit, at nunc aliu est disciplina, So disciplina militaris. is the fashion that younge souldiours are afore exercised, in, and trained after to be made perfect good men of warre, Disciplina gladiatoria. is the precepte and waye of trayning men in the weapons, & the scholes that maysters of fence kepe. Disciplina scholastica. is the doctrine that scholers bee trayned in by theire maisters, and therof amonges the Philosophers, the diuers sectes are called disciplinæ, as disciplina Stoicorum is the sect of the Stoikes Disciplina peripateticorum. is the Secte of the Peripatetiques, and so of others, which hadde euerye of theym a diuers fashione or traine frome another. So Disciplina meretricia, is the scholes doctrine that the lyght huswiues and strumpettes haue amonges theym, and teache it to their disciples. Nam ea quoquè, si dijs placet, artis iam nomen obtinuit. Muneror, raris, Hath here the nature and signification of a verbe deponent, Plaut. and Macrobius vsed munero, ras, neutrali significatione, For there bee certayne verbes, whiche bee neuters in o. and deponents

in

in or, vnder one ſignification, as aſſentio, aſſenſi, and aſſenſior, tiris, aſſenſus ſum, to aſſente or to graunt. Impartio, impertiui, and impertior, iris, impertitus ſum, to geue parte.

Comperio and comperior, comperi (for the preter perfecte. compertus ſum, the latin men haue not ſaide in the actiue ſignification) to haue ſure knowledge, Iurgo, gas. and iurgor, garis, to chide. Fabrico, cas, in poets and, frabricor, caris, in orators to imagine. Populo, las. and populor, to deſtroye. Adúlo, as. and adùlor, aris, to flatter Luxurio, as and luxurior, aris, to be franke, or to be riottous. Lachrymo, & Lachrymor To weepe with others moe, whiche Nonius Marcellus reckneth vp.

61 Perge obſecro te. Go forthe in youre tale I beſeche you.

61 Caue ne falſam gratiam ſtudeas inire, Beeware that thou deſire not to pycke or to haue a thanke of me vndeſerued, or beware that thou go not aboute to make mee thanke thee for nothinge.

62 Quid ait, vbi me nominas? What woulde hee ſay, whan thou didſt name mee?

63 Dicimus redijſſe te, & rogare vti veniret ad te Wee toulde him that you were come home againe, and that you deſired hym to come vnto you.

65 Mulier lachrymis opplet os totum ſibi. The woman all to waſhed all her face wyth blubring and weeping.

67 Præ gaudio, ità me dij ament, vbi ſim neſcio timui.

mui. As God helpe mee, I cannot tel where I am for ioy, I was so afrayde afore.

68 At ego nihil sciebam. But I knew that there was no cause why at all.

70 Adducimus tuam Bacchidem. Wee bring here with vs your soueraigne lady Bacchis.

72 O hominis impudentem audaciam. O that shameles boldnesse that is in the fellow.

73 Nòn sit sine periculo facinus magnum & memorabile. A great act and worthy memorye, is neuer done with out perill. Hic & hæc memorabilis, & hoc memorabile a thinge worthy to behad in memory. Plaut. in cap. At erit mihi hoc factum mortuo memorabile. But this acte shall bee had in memorye, when I am dead and rotten. Col. in præ. Cum tot alios Romani generis intuear memorabiles duces. When I beholde so many noble captaines and worthy memory of the bloud of the Romaines. Cic. de amicitia. Cùm accepissemus à patribus maxime memorabilem C. Lælij & P. Scipionis familiaritatem. When hee had harde of our fathers and auncestours, the familiaritye of C. Lelius, and P. Scipio. most worthy memory &c. Read in Chilia. Erasm. the prouerbe. Difficillia quæ pulchra. Unto the whiche this sentence or clause of Terence aluded.

74 Hoc vide, in mea vita tu tibi laudem is quæsitum scelus. See I pray you, thou goest about to get vnto thy selfe a prayse, glory, or honour by the hasarde and daunger of my lyfe thou naughtye

naughty felow. Is quæſitum, id eſt quæris. Hoc vide is a maner of latine ſpeaking muche vſed in Terence and Plaut. ſignifiing the ſame that wee ſaye in engliſhe in indignation or anger, ſee I praye you, as afore in Eunucho. Illud vide, ὁs vt ſibi diſtorſit carnifex. See I praye you, howe the villayne maketh a wrymouth. Idem in Adelph.

Illuc vide, vt in ipſo articulo oppreſſit See I pray you, how he hath come vppon mee and taken mee ſodenlye, euen at the verye poynte of miſchiefe. &c.

75 Si paululùm modò quid te fugerit perierim. If thou be ouerſeene in any thing bee it neuer ſo little, I am vtterlye vndone, or I may geue my lyfe for an halfe peny. Of Paululùm quid or paululùm aliquid, pro paululùm aliquod, with other lyke, it is largely ſhewed.

76 Si ſinas, dicam, If you woulde let mee a lone, I woulde tel you.

77 Quas, malùm, ambages mihi narrare occipit? What the deuill going about the buſhe begynneth hee to vſe in telling his tale? Malùm is ſometime an interiection, or after Donat an aduerbe of anger and indignation, and is ſwetely brought in (ſayth Donate,)

Cic. lib. 2. offi. Præclarè in epiſtola quadam Alexandrum filium Philippus accuſat quod largitione beneuolentiam Macidonum conſectur. Que te malum (inquit) ratio iſtam ſpem induxit, vt eos tibi fideles putares fore, quos pecunia corrupiſſes?

Philippus

Phillippus king of ỹ Macedonians did verie nobly rebuke and blame his soone Alexander, in a certaine epistle that hee wrote vnto hym, where he saide thus, what (the deuil occasion or consideration hath brought thee in to this hope, that thou shouldest thinke that they woulde be, and continue faithfull vnto thee, whome thou hast corrupt with money?

78 Ad rem redi, Retourne to the purpose or pyth of the matter.

79 Enimuerò reticere nequeo, Truly I can not but speake,

79 Multis modis iniuris Clitipho est, neque ferri potis est, Clitipho is vnreasonable many waies nor any man may suffer or abyde his vnreasonable fashion.

80 Audiendum herclè est tace. In fayth you must needes here, or you may not choose but heare, hold your peace,

81 Vis potiri, tuum esse in potiundo periclum non vis, you would faine haue your desire and pleasure, but you will abide none aduenture in labouringe for to obteine it. Wee saye potior poteris, vel potiris, potitus sum. and in latine speakinge it gouerneth the genitiue plural of this noune res, whan it is set alone, and not ioyned with an adiectiue, and then it signifyeth to beare a rule, and to haue in our dominion, or to gouerne the Empyre, as, Augusto, rerum potito totus quieuit orbis. When Augustus had or ruled the Empyre, al the world was at rest and peace. And in that signification, that is to saye

betokening

betokening to surmount or to haue in our dominion, and vnder our subiectiõ, Potior is read and ioyned also with certaine other genitiues besides rerum Plaut. in cap. Nàm postquàm meus rex est potitus hostiũ. After that the kinge my maister had surmounted his enemyes, and gotten the ouerhand of them. Idem in Epidico. Atque hostium est potita And shee hath subdued or conquered her ennemyes. Salust. Cui fatum foret vrbis potiri, whose destenye it was toe wynne or to obtaine the City, and to be lord of it. But of all other casuall words, yea and also of the sayde noune res being ioyned with any other adiectiue, than suche as may appertayne to the signification aboue noted, Potior gouerneth an ablatiue case, and than it is to obtaine, or get anye thinge by labouring, as Potitus sum victoria, I haue gotten the victorye &c. Potior is also reade, gouerning an accusatiue as in olde tyme it was vsed. Plaut. in Asinar. Fortitèr malum qui patitur, idem post potitur bonum. Hee that suffereth, and manfullye endureth the sowre, shal afterward haue the sweete, or he that doth stoutlye abide the payne for any thing, shal afterward haue the pleasure of the same. Terent. in Adel. Ille alter sine labore patria potitur commoda. That my other brother Mitio wythoute anye his paine and labour, hath all pleasures and commodities belonginge to a father, or that a father shoulde haue, Ibidem. Miseriam omnem ego capio, hic potitur gaudia. I abyde al the care sorrow, and

misery,

misery, and hee hath all the ioye or pleasure. Cic. in Philip. Itaq; si receptis illis possumus esse liberi, vincamus odium pacemquè potiamur. Therefore if wee maye bee free, and out of all subiection, whã wee haue receiued those thinges than let vs ouercome hatred or enmitye, and let vs haue peace. Potior is fourmed of potis, and therfore (saith Valla) they bee bothe verye like in signification. For wee say in latine.

Sum compos mentis, compos animi, compos rationis, compos sanitatis, when I haue the thinges here rehersed. Also wee say in latine, sum compos voti, compos victoriæ, compos optati. When I haue by my labour and industrye gotten or obtained the saide thinges. Impos in signification is cleane contrarye vnto compos.

82 Haud stultò sapis, You are no small fole.

84 Aut hæc cum illis sunt habenda, aut illa cum his amittenda. Either thou must bee contented to haue these thinges to gether with the other, or els to leaue and lette goo the other thinges together with these.

85 Harum duarum conditionum nùnc vtram malis vide, Nowe see whether of these condicions thou wouldest rather or lieuer haue.

86 Consilium quod cœpi rectum esse & tutum scio I knowe that the counsayle or deuise that I haue begon to take, is good and nothinge daungerouse.

88 Quod illi es pollicitus, eadem hac inueniam via, That that thou hast promised vnto hym I will

will finde out and get by this selfesame waye or meane.

89 Quod vt efficerem, orando surdas iam aures reddieres mihi, Whiche thinge that I woulde bring to passe for thee, thou haddest all ready long afore made myne eares dull and deafe, with muche desiring and praying.

90 Quid aliud tibi vis? what would you els? haue? or what would you more haue?

90 Experiundo scies, By assaying or proving thou shalt know, Experiundo pro experiendo per antithesin.

91 Age age, cedo istuc tuum consilium, quid id est? Go to, come on tell vs that thy deuise what is it?

94 Longum est, si tibi narrem, quamobrèm id faciam. It woulde bee a long tale to tel, if I should shew you, wherfore I wil do it.

96 Nihil satis firmi video, quamobrem accipere hunc mihi expediat metum, I see no substantial cause to trust to, why I should take such a feare or why it should be expedient for mee to be thus afeard. Quamobrèm is elegantly vsed in such maner speakinge as this. And in the same place might also haue ben set with like elegācy of latine speakinge Cùr, quare, quaproptèr, or qua causa, according to the vse and maner of speaking of Tullye and others the latine men of olde time, where as now most men vse commonly to saye nihil propter quod, and nulla causa propter quam &c. Read examples apud Hadrianum.

97 Mane, habeo aliud, si istuc metuis, & ambo confiteamini sine periclo esse, Abide I haue imagined or found out an other thing if you be a fearde of this, which you bothe will clearely graunt to be voyde of al perill, or to be with out al daunger. Periclo pro periculo per syncopen.

98 Huiusmodi obsecro aliquid reperi. Finde out or imagine som such thing, I pray thee hartely for gods sake.

99 Ibo obuiàm illis, dicam vt reuertantur domũ, I will goe mete them, and byd them returne home a gayne.

100 Ademptum tibi iàm faxo omnem metum. I will finde the meanes to rid thee out of all feare by and by.

100 In aurem vtramuis otiosè dormias, Neuer breake any sleepe for the matter hardly Dormire in vtramuis aurem; in vtrumuis oculum Is a prouerbe, signifyinge, to be quiet and nothing troubled in the minde For suche as bee in sorrow, care, or payne, cannot sleape soundly, for the often recordation of their euils. See Erasm. in chiliad.

101 Quid ago nunc? What is best for mee to do nowe?

101 Dic modò verum, Tel me truth, or saye truth nowe, modo properly signifieth a time very litle past. But sometimes it signifyeth time present or instant. Sed rarò inquit Donatus in Hecyra. Plautus in Sticho. Deos salutabo modò, postea ad te cõtinuò transeo. I will now saye my deuotions to the Gods, and thã I will come vnto

to thee immediatly, except modò be here also taken for solùm. Terent. in Adelph. act. 3. sce. 1. Modò dolores meatu occipiunt primulùm, O good sweete nourse, the paines of trauayling of my daughter doe now first begin a litle, and here immediatly following.

103 Datur modò, fruare dùm licet, nàm nescias, eius sit potestas posthac, an nunquam tibi. Now thou maiest haue it, vse it while thou mayst, for thou canst not tell, whether it shall euer hereafter come any more to thy hands again or neuer.

106 Verum herclè isthuc est, In deede truthe it is that you say.

107 Adsum, dic quid est, Here I am, tel me what is the matter.

108 Iam hoc quoq; negabis tibi placere, Thou wilt say anone, that thou likest not this neither.

108 Me, & meam famam permitto tibi, I cõmit both me and my name, fame, or honestie, wholy vnto you, or, I put my selfe & my good name and fame wholy in your handes.

110 Ne quid accusandus sis? vide. See that thou bee not blame worthy. Accusandus, is here a noune. For participles be foure maner of ways chaunged into the nature of nounes. First whã they be compounded with such wordes as their verbes be not, as innocens, indoctus, insipiens, for we doe not saye innoceo, indoceo, nor insipio. Secondarily, whan they gouerne after thẽ and other case, than the verbe that they come of: as æris abundans, amans vini, fugitans lirium, pecuniæ cupiens. For whẽ they be participles,

they gouerne the cases of their verbes. Thirdly, whan they forme of them all the degrees of comparison: as amans, amātior, amantissimus, doctus, dictior, doctissimus. Fourthly, whā they betoken no time, as amandus, i. amari dignus, Worthy to be loued, accusandus. i. accusari dignus. Worthy to be shent or blamed.

111 Ridiculum est isthuc me admonere, quasi isthic minor mei res agatur, quàm tua, It is a mad thing that thou wilt warne or tell mee of this, as though the matter did not appertayne to me, as muche as to thee, or did not touche me, as nighly as thee. Reade the prouerbe.

Tua res agitur in Chiliadibus. Eras.

113 Hic si quid nobis fortè aduersi euenerit, mihi erunt parata verba, huic homini verbera, If any thing shall happely chaunce vnto vs in this matter otherwyse than well, thou shalt perchaunce heare of it, but it is I, that shall abie for it, or if we shall haue anye ill chaunce in this matter, thou shalt nothing but bee chydden for it, and haue woordes, but it is this body of myne, that shall abide or haue the strokes.

115 Neutiquàm res hæc neglectui est mihi, I do not passe lighte on this matter, or I do not entende to be negligēt, or to sleepe in this matter.

117 In eum iam res rediit locum, vt facere sine cesse, The matter is nowe come to that point that I may not chose but doe it.

118 Merito te amo, My loue is well bestowed on you.

119 Perdocta est probè, Shee can her lesson well enough.

enough, or thee is taught her lesson in the beste wyse, I warrant you.

110 Hoc demiror, qui tàm facilè potueris persuadere illi, This I marueile greatly at, howe thou couldest so sone perswade him, or bringe him in minde.

111 In tempore ad eum veni, quod rerum omnium est primum, I came vnto him in season, which thing is the chiefe and principall of all thinges. Reade the prouerbe, Nosce tempus in Chiliad Erasm.

114 Arte tractabat virum, id est, hominem, Hee handled the felowe craftely or subtily.

116 Vt esset apud te ob hoc quàm gratissimus, That he might bee in very good fauour with thee for the same.

117 Sed heus tu, vide sis ne quid imprudens ruas, But sirrha, see that you playe no wylde touche ere you be ware, or forgetting your selfe. Vide sis, the particle sis, is as much as si vis, & is put for it oft times, as sodes for si audes, or sultis for si vultis, And it is much vsed for an aduerbe of exhorting, or els other whiles for a voyce expletiue, so that it is parelcon. And it is also vox enclitica, that is to saye, it causeth the word afore going, to be accuted. Plau. in Amph. Iam sequere sis, herum qui ludificas dictis delirantibus. Come after me at ones, thou whiche mockest me, being thy maister with thy foolishe sayinges. It is vsed sometime also in oratours. Cic. pro sexto Roscio. Age nũc refer animũ sis, ad veritatẽ. Wel goe to now, returne thy minde

to the very plaine truthe of the matter. Imprudens, i. incogitans, vnware, vnaduised, for fault of remembraunce and cõsideration. Ruas. i. immodestè agas, gerasue quasi temerarius.

128 Patrem nouisti, ad has res quàm sit perspicax, Thou knowest thy father howe quicke of sight he is in such thinges, and how sone he can espie them.

129 Ego te noui, quàm esse soleas impotens, I knowe thee howe wilde and without stay thou art wont to be, and vnhable to rule thy self. Impotens is he that can not maister, rule, refrain, staighe, or measure the affections, passions, or desires of the minde, but passeth reason, & keepeth no measure or meane, whether it be in anger, loue, sorrowe, pleasure, or els what. Terent. An. Adeò impotenti esse animo, vt præter ciuium morem atquè legem & sui voluntatem patris, tamen hanc habere studeat cum summo probro? Should he be so farre out of reason, beyond himselfe, or so outragious, that he should labour and goe about to haue her to his wife, against the vsage and custome of all honest men in the citie, and against the lawe, and contrary to the minde or will of his owne father?

130 Inuersa verba, euersas cernices tuas gemitus, screatus, tussis, risus, abstine; Thy stumbling or tripping in thy wordes, speaking one thing for an other, thy stretching or putting foorth of thy necke, thy sighing, spitting, coughing, laughing, or gigling, or whispering, forbeare them. Inuerto, tis, verti inuersum, is to turne

contrary syde outwarde, as of a furre, or of a cap, or any other thing, and thereof inuertere verba, est præpostere aliquid efferre. To pronounce woordes and to bring them out, so that we speake one thing for an other, as they vse to doe whose tongues cõmonly speake that thing, vpon which their minde runneth moste.

132 Laudabis me, Thou shalt con me good thãke.

133 Quam cito nos consecutæ sunt mulieres. Howe sone the women haue ouertaken vs.

135 Nihilo magis, Nere a deale the rather.

137 Abeas si sapis, Get the hence if thou wyse be.

138 O hominem fælicem, O happy man that euer he was borne.

¶ In the fourth Scene.

1 Edepòl te laudo, & fortunatũ iudico, cum studuisti, isti formæ mores vt cõsimiles forent. Truely I commende thee, and thinke thee fortunate or happy, that thou hast so endeuoured thy selfe, that thy conditions and behauioure might be accoording, or aunswerable vnto thy beautie.

3 Minimè miror, si te sibi quisq; expetit, I meruaile nothing at all, that euerye man desireth greatly to haue you.

4 Mihi, quale ingenium haberes, indicio fuit oratio, Your cõmunication well notified vnto me, of what disposition you were.

5 Cum mecum in animo vitam tuam considero, When I consider thy maner of liuing in my mynde.

7 Et vos esse istiusmodi, & nos non esse, haud mi-

rabile est, That you bee suche as you are, and we not, it is no marueile at all.

11 Nobis prospectum est. We be prouided for.

11 Deserti viuimus, we liue as fooles al forsaken.

14 Hoc beneficio vtrique ab vtrisque verò deuincimini, vt nunquàm vlla amori vestro incidere possit calamitas, By ye good helpe of this thing you be in such wise bounde either to other, that no mishap may at any time chaūce in your loue or frendship, as who should saye, that there can no misfortune befall, hable to breake and to vndoe the loue that is betwene you. Lau. Val. Very well sheweth, that Cicero or Quintilian, neuer vsed to saye neuter neutri, nor properly vterque vtrique, but vterq; alteri, as Ci in præfatione officiorū. Eodemque modo de Aristotele & Isocrate iudico, quorum vterque suo studio delectatus, contempsit alterum. And the same wise I iudge of Aristotle and Isocrates of whome either delighting and taking singuler pleasure and felicitie in his own study (that is to say, Aristotle in Philosophie, & Isocrates in Rhetorike) despised the other. Quint.

Cum vterque alteri obijciat, palàm est vtrique fecisse. Since that either of theim layeth to others charge, it is manifest and open, that both the one and the other of theim did it. Yet neuertheless Terence in Phormione saye. Quia vterque vtrique est cordi. Because they both lyke either other very well. And also the tenthe booke of the Commentaries of

testes of Cæsar (whiche booke it is doubted, whether Hercius, or Oppius, did wryte) Interim dissensione orta inter Achillē & Arsinoen, cum vterque vtrique insidiaretur, & summam imperij ipse obtinere vellet. &c. In the meane season dissention, strife, and debate, arising betweene Achilles and Aasinoe, whan either of them layde wayte to destroye other, and desired to get and haue the chiefe rule of the whole Empyre him selfe. &c.

16 Nescio alios, me scio semper fecisse sedulò, vt ex illius commodo meum compararem commodum, I knowe not other men, but my selfe I know, that I haue right diligētly endeuoured & applied my selfe to get & to esteme my cōmoditie by his cōmoditie, or in such wise that it might always stande together with his commoditie.

19 Omnes mihi labores fuere, quos cœpi, leues, Al the labours ẏ I toke, me thought but light.

22 Vt patrem tuum vidi esse habitum diù, etiàm duras dabit. As farre as I haue seene thy father, or, as I haue seene thy father disposed this long whyle, hee wyll yet deale hardlye, or roughly with thee. Duras. s. partes afore in Eunu. Duras fratris partes prædicas. My brother is in harde case by thy saying. Duras alicui partes dare, Is to handle a bodye hardlye, & it is a proper maner of latine speaking of lyke sense, as we halfe prouerbially say in English, to geue one the worse ende of the staffe.

23 Quisnam hic est, qui intuetur nos? What fel-

lowe is this same here, that beholdeth vs, or looketh on vs?

24 Amabò quid tibi est? I praye you, what ayleth you? Est.i.accidit.

24 Quid stupes? Why art thou astonied?

25 Video ne Cliniam, an non? Haue I espied, or doe I see Clinia or not?

25 Quem vides? Whom seest thou? or whom hast thou espied?

26 Salue anime mi, vt vales? God saue you myne owne sweete harte, how fare you?

27 Saluum te venisse gaudeo, I am right glad to perceiue that you be come home safe and in good health.

27 Teneò ne te maximè animo exoptare meo. Of whom my harte doth moste desire, haue I, or doe I holde you in mine armes? (as who should saye) I am sure that I touche you, and that you be here?

29 Ite intrò nàm vos iamdudùm expectat senex. Goe ye in, for the olde man looketh for you, and tarieth you, and hath done a good whyle. Of iamdudùm, pridèm, nupèr, iamdudùm, and iampridèm, and the vse of them in latin speaking, it is shewed afore.

Out of the thirde acte, in the firste Scene.

1 Lucescit, It dayeth, or it is almoste brode day.

1 Cesso pulsare ostium, I am slacke in knocking at the doore.

3 Adolescentem hoc nolle intelligo, I perceiue that the young mã would not haue this done,

or I

or I perceiue that this is against, or contrary to the young mans mynde.

4 Cum videam miserum hunc tàm excruciarier eius abitu, For as muche as I see this poore soule to be in such great sorowe and heauinesse or payne, because of the going away of theim.

5 Celem tàm insperatum gaudium? Should I keepe priuie or hyde frō him this ioye so greatly vnloked for? Celem. s. eum, for celo, is one of thē that gouerneth a double accusatiue case, albeit, wee may saye in latine Celauit me hanc rem, or Celauit me de hac re, or Celauit hanc rem, yea and Terentius in Phormione, ioyned a datiue case with celo, saying. Si hoc celetur patri in metu sum. If this be kept or hidden to my father, I am in feare. And Aëmilius Probus ioyned cælo with the same case, saying, Id Alcibiadi cælari diutiùs nō potuit, That thing might no longer be hidden to Alcibiades.

7 Haud faciam, I will not doe it, or I will not so doe.

7 Quàm potero adiutabo senem, I will help the old man as much as I shall be hable. Quàm pro quàntum.

8 Video filium meum amico, atque æquali suo inseruire, & socium esse in negotijs. I see that my sonne doth gladly take payne for his friende & companion, and taketh such parte as he doth in all his matters or businesse.

They be called in latine æquales, which be of one age and time, and specially which haue ben brought vp together, as companions and play

felowes

felowes. Inseruio, is, seruiui, inseruitũ, to do pleasure or seruice for a man voluntarily or gladly.

10 Nos senes est æquum senibus obsequi, It is meete for vs olde folkes to doe pleasure eche for other, or reason woulde, that wee olde men helpe one an other. Obsequi i. inseruire.

11 Ego profectò egregie ad miseriam natus sum, Truly I am notably borne to misery, wretchednes, misfortune, or aduersitie.

12 Illud falsum est, quod vulgò audio dici, diem adimere ægritudinem hominibus, That is a false or vntrue saying, which I here commõly spoken amonges men, that long continuance or processe of time taketh away care and thought from mens hartes.

14 Nam mihi quidem quotidiè augescit magis ægritudo, For vnto me at least wyse my sorrow, care or grieke, waxeth euery day more and more, Augesco, is not to beginne to waxe or to grow more, but still to be euery daye more and more. For verbes in sco, do not signifie beginning, nor should not be called inchoatiues (as Priscianus & other Grammarias would haue them called) but rather continuatiues, as the which betoken encreasement: as, ægresco not to beginne to bee sicke, but to be sicker and sicker. Verg. li. 12. Aeneid. Haud quaquàm dictis violenta Turni flectitur, exuperat magis, ægrescitq; medendo. The indignation or fiercenes of Turnus might in no wyse be bowed, mitigated, asswaged, or pacified with any the woordes or counsaile of Latinus, but arose, swelled, and still

waxed

waxed worse and worse, and the more Physick of good counsaile that Latinus bestowed on him, to pacifie his said indignation or fiercenes, the more and more the same still waxed. Inualesco, to waxe or to grow stronger & stronger. Quin. Tenuit consuetudo, quæ quotidiè inualescit, a custome hath bene taken vp & receiued, whiche waxeth stronger and strōger euery day. Lacta. Si nostra inualuerit, vt quotidie inualescat. &c. If our part get the better, as euery day it waxeth strōger & stronger. Cōualesco also to waxe stronger and stronger in health. Cic. Quantò plura illa miscebat, tantò hic magis indies conualescebat. The more medicines or drinkes & other mingled, the more and more healthfull were & other. Crudesco, to waxe or to be rawer and rawer. Vir. Sin in processu cæpit crudescere morbus. &c. But if in the processe of time, the disease began to be rawer and rawer, &c. Sordesco, is to waxe more and more filthy. Concenesco, to waxe older, and not to begin to be old, and so of Maceſco, aceſco, nigreſco, albeſco, tabeſco, With other verbes in sco, yet here it is to be noted, that many in sco, haue the signification of their primatiues, and be vsed for them: as conticeſco for conticeo, adhæreſco for adhæreo, deliteſco for deliteo, concupiſco for concupio, obdormiſco for obdormio. With others mo, as sheweth Lau. Val. li. eleg. 22.

15 Quantò diutiùs abest, tantō magis desideroſi: eum. The longer it is sithe he hath bene away so much more am I desirous to see him.

17 Ip-

17 Ipsum foras egressum video, adibo, alloquar, I see him selfe come foorth, I will goe vnto hym, and speake to him.

18 Nuncium opporto tibi, cuius maximè te fieri participem cupis, I bring you that tidinges, whiche you are moste desirous to heare of Nũcius, cij, cio, in the masculine gendre, signifieth both the bringer of any message or tidinges, & also the message or tidinges that is brought. Plaut. in Sticho. Præcucurri, vt nunciarem nũcium exoptabilem: I came renning afore to shewe tydinges, whiche you desire to heare. Al be it, some Grammarians saye, that nuncium, cij, cio, in the neutre gendre, signifieth the message or tidinges that is brought, whiche vocable Laur. Valla sayth, that hee neuer read ne founde in no probate authour. And sometime it is read nuncius, a, um, hauing the nature and place of an adiectiue, as nũcia verba. &c. Ther is also reade hæc nuncia, nunciæ, in the feminine gendre, for her that bringeth tidinges.

20 Nunquid nam de gnato meo. audisti? Haue you heard any tidinges of my sonne?

21 Vbinã est quæso? Where is he I beseech you?

21 Est apud me domi, He is at home at my house.

23 Duc me ad illum obsecro. Bring me vnto him I praye thee for Gods sake.

24 Non vult te scire se rediisse, He would not haue you knowe, that he is come agayne.

24 Tuum conspectum fugitat propter peccatum, Hee absenteth or keepeth himselfe out of your sight for the fault that he hath done.

25 Timet

25 Timet, ne tua duritia illa antiqua etiam adaucta sit, Hee feareth least the same pour olde or wont hardnes be now increased or waxed more and worse then euer it was.

27 Non tu ei dixisti, vt essem? Diddest not thou tell him howe he was minded? Vt essem. i. quo modo effectus essem, vel quo animo essem, Of what minde I was.

28 Pessimè isthuc in te, atque in illum consulis, In this thing thou doest very ill, both for thy selfe and for him: Or therein thou takest a very ill waye, both for thyne owne part, and also for his, Consulis. i. statuis, decernis: and it is an elegant maner of speaking.

29 Te leni & victo animo esse ostendis, Thou shewest thy selfe to be gentle or tender harted, & sone ouercomed.

30 Satis iam satis pater durus fui, I haue bene a harde, straight, or heauy father vnto my sonne long and long enough nowe, There is vnderstanded Diu.

31 Vehemens in vtramq; partem es nimis, Thou art to behement, to affectionate, or to hot, bothe in the one part and in the other.

33 In eandem fraudem, ex hac re atque ex illa incides. Thou shalt fall into one & the same trap, both by this thing and by that, or bothe by the one thing and by the other. Of the signification of this noune fraus it is shewed afore.

35 Paululo tùm erat contentus eique erant grata omnia, He could then haue bene cõtented with very little, and euery thing was thankefully accepted

accepted or welcome vnto him.

37 Perterruisti hinc.s. illum, Thou hast driuen him away hence for feare.

38 Cœpit victum vulgo quærere, Hee began to get his liuing abroade or here and there.

39 Nunc cum sine magno detrimento non potest haberi, quiduis dare cupis, Now that it can not be gotten or had without great losse & damage, thou wouldest faine or with all thy harte geue, thou carest not howe muche.

40 Vt scias quam ea instructa pulchrè ad pernicié fiet, for sir, That thou mayst know, how goodly shee is appointed to vndoe, or to cast away any man, or to bring any man to naught.

42 Ancillas secum adduxit plus decem, She hath brought to her at her table ten maidens & moe.

43 Satrapes si siet amator, nunquam sustinere eius sumptum queat. A great Lorde, if hee were her louer, might neuer be able to beare or to sustein the sumptuous charges of her. Hic & hæc Satrapes, huius Satrapæ, is a vocable which the latine men haue taken of the Greekes, and the Greekes out of the Persians, and it signifieth a ruler, a captaine, or a lieutenaunt of any prouince, as the Captaine of Caleis, or the Captain of the Isle of Wight, or the Lieuetenaunt of Irelande, may be called in Latine Satrapes or Strapa. For Satrapeia in Greeke is Prouincia.

46 Ei vnam cœnam, atque eius comitibus dedi, quod si iterùm mihi sit danda, actum siet, for sir, I haue geuen but only one supper to hym and

to his

to his trayne or cõpany, that if I should make one supper more, I might be vtterly vndoen by it, or it were enough vtterly to vndo me. Actũ est, is a prouerbiall speaking, signifying desperation of a thing, as being vtterly past cure and remedie. Terent. in Andr. Actum est, si quidem hæc vera prædicat. The matter is vtterly past cure and remedy, at least wyse if it be true, that shee here sayth, Reade in Chiliad. Erasm.

48 Vt alia omittã, To let passe all other things, or, though I speake not of other thinges. For Vt is here taken for quamuis, or licet. Cic. in Oratore. Vt quæres omnia, quo modo Græci inептum appellent, non reperies, Though a man seeke throughout all woorldes, yet hee shall not finde any that the Greekes haue, counteruayling this latine word Ineptus. i. inidoneus, vnfit, vnapt, or vnmeete to any thing. Idem pro lege agraria. Vt circumspiciamus omnia, quæ populo grata, atque iucunda sunt, nil tam popularе, quam pacem, quam concordiã, quam ociũ reperiemus: Though wee consider all thinges that be acceptable and pleasaunt vnto the people, we shal finde nothing so much to the wealth or to the paye of the same as peace, as concord, or vnitie, and as liuing in ease and quiet.

48 Pitissando modò mihi quid vini absumpsit? What or howe muche wyne hath she spent me, by nothing but sipping and tasting?

51 Releui dolia omnia, I haue set abroche al the vessels in my house.

52 Omnes sollicitos habui, I had al my meiny or

housholde

houshold as busy as they could be to serue.
Sollicitos. i. varij officijs & ministerijs distractos, vt qui hinc & inde administrandum destinabantur, & assignabantur.

53 Quid te futurum censes, quem assiduè exedēt
What shall become of thee? or what case shalt
thou be in (thinkest thou) whom they shall cōtinually eate out of house and home.

54 Ita me dij amabunt, vt tuarum miserum est fortunarum, God loue & helpe me, as I haue
pitie and cōpassion vpon thy fortune or goodes
and substance. For that signifieth Fortunæ, rum, in the plurall number, for the most part, that signification is moste agreable vnto this
place. Albeit, it is taken in the other signification in Andria, where Simo sayth Omnes omnia bona dicere & laudare fortunas meas, qui filium haberem tali ingenio præditum.

55 Faciat quod libet, Let hym doe what hym
lusteth.

56 Sumat, consumat, perdat, decretum est patidum illum modo habeam mecū, Let him take,
let him spende or waste, let him destroy and cast
away what he wil, I haue determined with my
selfe to abide and endure it, so that I may haue
him at home in my house and company, Dùm illum modò, for dùm modò illum. &c. by the figure that is called tmesis, or his diacope, which is when a woorde eyther simple or compound,
is deuided, and one or twoo other woordes set
betweene, as Plin. Hæc vt res cumque se habeat, for vtcunque hæc res, se habeat.

How

How soeuer this matter standeth.

17 Si certum est tibi sic facere. If thou bitterlye appointed or determined so to doe.

18 Id permagni referre arbitror. I iudge this thing to make very greate matter.

19 Nescientem sentiat te id sibi dare. Let him thinke that thou doest geue him that thinge vnknowinge, or as though thou knewest not that thou doest geue it vnto him.

20 Paralium quemuis des. Geue it vnto hym or lett him haue it by the handes of an other body who so euer it bee, rather then by thyne owne selfe.

21 Falli te sinas technis per seruulum. Suffer thy selfe to bee beguiled or deceiued of some one of thy seruauntes, by some subtile crafte or wile.

22 Subsensi id quoquè. I doe halfe perceiue that also.

23 Subsensi illos ibi esse, et id agere inter se clanculùm. I haue an inkelinge, or I haue in maner espied or perceiued, that they bee and goe about suche a thinge priuelye amonges them selues.

24 Cum illo consusurrat. He whisperethe with hym.

25 Conferrunt consilia. They laye their heades together in counsaile.

26 Tibi perdere talentum hoc pacto satiùs est, quàm illo minam: Better thou were to lese a whole talent this way, then that other way a pounde. Talentum, after the supputation of

some writers is that some of.l. poundes sterlinge.

67 Non nunc pecunia agitur, This adoe is not now made for mony, as who should say for sauing of monie, but rather of the sonne. Of this maner speakinge by this verbe agitor. it is shewed afore in the fourth Scene of the seconde acte of the same commoditie, in the vulgare, Quasi illhic minor mea res agetur quam tua.

67 Illud agitur, quo modo minimo periculo demas pecuniam adolescentulo, This thinge doe we speake of and most chiefly regarde or reason upon, how we may let the yong man haue money to least perill of bringinge him to vnthriftines.

69 Si semel animū tuum intellexerit. If he shall ones perceiue thy minde.

70 Perdas prius pecuniam omnem, quàm abs te amittas filium. Departe rather with all the mony that thou hast then let thy sonne go from thee.

72 Quantum fenestram ad nequitiam patefecerit. How great a gap shalt thou breake open towardes naughtines? Fenestrā aperire, or patefacere, to open a windowe, aperire viam to open a waye. præstruere viam, to make way before. Facere fundamentum, to caste or lay a foundation aperire ianuam, to open gate, aperire repagula, to open the barres or ratles, bee proueribs all speakinges, signifying to geeue an occasion of anye thinge Erasm in Chiliad.

73 Tibi vt non sit suaue viuere. So that thou shoulde

thouldeſt haue ſmall toy of thy life, or ſo that it ſhould be but ſmall pleaſure to thee to liue.

74 Deteriores omnes ſumus licentia. we be all the worſe by hauinge to muche libertie.

Omnes. I nos. Where note one of the figures of grammaticall inſtruction, that is called in latin euocatio, whiche is as oftentimes as the thirde perſon is immediatly reduced vnto the fyrſte perſon, or els to the ſeconde as, Ego pauper laboro, cum tu diues ludas. I being poore do labour, where as thou beyng rich doeſt playe. Where note that in euocation be fower thinges required.

Firſt, perſona euocans, which is euermore the fyrſt or the ſeconde perſone: ſecondarily perſona euocato, which is alwayes the thirde perſoane: thirdly that the ſaide thirde perſone bee ioyned vnto the firſte or ſecond (as afore ſaide) immediatly that is to ſaye, no maner coniunctiõ comming betweene. And fourthly that the verbe bee of the firſte perſonne or the ſecõde, accordinge euermore Cum perſona euocante. as in the exaumple aboue alledged, euidẽtly it appereth. And euocation is of two ſortes either explicita, as when both perſona euocans, and alſo perſona enocata, be expreſſely ſet oute: or els implicita, that is where perſona euocans is vnderſtanded and not expreſſed. Virg. Coram quem metitis, adſum Troius Aeneas, I Aeneas of Troy, whome ye ſeeke, am heere in preſence,

Ouid. penelope coniux ſẽp Vliſſis ero. penelope

will euer during my life, be the wife of Vlisses onely. In which bothe examples ego being persona euocans, is not expressed but vnderstãded. Thoughe Priscian thinke this oracion of Appolonius scribo, to be in congrue. Note further, that in euocation persona euocans, & persona euocata.

Albe it, they bee euermore of one case, yet somtimes they bee of diuers numbers, as whan persona euocata lacketh the singuler number: as Ego tu deliciæ isthuc veniam. I thy golpolle, or, I thy delight and pleasure wyll come hither where thou art: or elles whan persona euocata, is a none collectiue that is to saye, when it signifieth pluralitye, or a multitude in the singuler number. Plin in præfa. nat. histo, Magna pars studiorum amœnitates quærimus. A great parte of vs seeke delectable and pleasaunt studies, Also whan persona euocata is a noune distributiue. Ouid. In magnis læsi rebus vterque sumus. Wee bothe offended, il serued or violated in no small thinges. Terent in. Adelphis.

Curemus æquam Vterq; partem, Let vs care egalli either for his owne part. where Nos vterque sumus, and nos vterque curemus bee euocation.

75 Quodcunque inciderit in mentem, volet. Whatsoeuer shall fall in his mynde, or in his brayne, he will desire needes to haue it.

75 Neque id putauit prauumne an rectum sit quod petet. Nor hee will not regard this, whether it be ill or els good and honest ẏ hee shall desire

77 Turem perire non poteris pati. Thou wilt neuer be able to abyde to see thy moneye goodes or substance waste or caste awaye.

78 Dare illi denegabis, s. pecuniam. Thou wylt say, that thou wilt geue him no monie.

Maximè apud te se valere sentit. Hee perceiueth that hee may do very much with thee.

79 Ibit ad illum, quò maximè apud te se valere sentiet. Hee will go with him, by meane of whome, hee shall thinke that hee may doe most with thee,

80 Abiturum se abs te esse illicò minabitur. Hee will threaten by and by, that he will go his way from thee and forsake thee.

81 Videre verum, atquè ità vti res est dicere. Thou seemest to say trouthe, and euen so as the matter is in deede.

82 Somnum hercle hac nocte oculis non vidi meis, dum id quæro, tibi qui filium restituerem. In faith I slepte not one winke this nighte, studying and deuising how I myght get, bringe home and restore thy sonne to thee againe, Qui id est, quomodò. Ioan. Calphurnius noteth here a proper difference betwene redditur & restituitur, saying. Redditur quis cupientibus, vt domino seruus, restituitur cupiens, vt patriæ ciuis? et redditur et restituitur cupiens cupientibus, vt patri filius. And in these woordes. Oculis non vidi, is a figure of speakyng called pleonasmus. whiche is when an oracion hath any superfluitie of woordes more than nedeth, as Ver. Vocemque his auribus hausi, I hard a voyce

with these eares. Id. Et sic ore locutus est. And thus she spake with her mouth. For we doe not here, but with our eares, nor speake but with our mouthes, nor see but with our eyes.

84 Cedo dexteram. Geue me thy hand.

84 Te oro, vt, id facias. I praye thee hartely do it,

85 Paratus sum. I am readye.

85 Scin' quid nunc te facere volo? Canst thou tell what I would haue thee to do now?

86 Quod sensisti illos incipere, id vt maturent facito. What thinge that thou haste espied or perceiued they to go about, see or fynde the meanes, or so do that they make haste wythall, or do it spedely.

87 Cupio illi dare quod vult. I will gladly geue him whatsoeuer hee would haue. Quod pro quodcunque

88 Cupio ipsum iàm videre. I desire to see him by and by, or I woulde fayne see him straight way.

89 Operam dabo. I will doe my diligence.

89 Syrus est prehendendus atque adhortandus mihi. I must haue Syrus in hand, and exhort him or set him on.

90 A me nescio quis exit. One I cannot tell who, commeth forth of my house, or some man commeth forth of my house, whosoeuer it is.

90 Concede hinc domum. Go hence home.

91 Ne nos inter nos congruere sentiant. Let them not perceiue, that wee bee agreed betweene our selues,

92 Paululùm

91 Paululùm negotij mihi obstat. I haue a little busines that letteth mee.

92 Simus & Crito vicim nostri ambigunt de finibus. Simus and Crito our neighbours, are at a little variaunce or controuersie about their landes. De finibus, id est, de Limitibus of the bounds or markes, where the groundes doe parte, and be deuided the one mans land from ye others.

94 Me cœpere arbitrum. They haue made me vmpier and iudge betwene them, cœpere. i. fecere. elegere. Arbiter (saith Donatus) dabatur ijs, qui de finibus regendis ambigerent. Dicitur enim arbiter, iudex, quod totius rei habeat arbitrium & facultatem, an vmpier or stickeler.

94 Ibo, ac dicam, operam me hodiè non posse ijs dare, I wil go and shew them that I can not attende on them this day.

96 Continuò hic adero, I wil be here againe by and by.

96 Ita quæso, So I pray you hartely.

96 Dij vostram fidem, Oh the faith of the Gods, Vostram for vestram per antithesin. It is a maner of speaking, vsed in Poetz for an interiectiō of maruailing, as Prôh Deum atq; hominum fidem, Prôh summe Iupiter, with others like.

97 Itane comparatam esse hominum naturā omnium, aliena melius vt videant & iudicent, quā sua? Is it thus true, that it is naturally geuen vnto all men, to see further, & better to iudge in

other mens matters, than in their owne? or, Is this so, that the nature of euery man hath this propertye, that they canne see or marke, and also iudge other mēs matters better the they? owne? Itanè. s. verum est, secundum Laur. Vallā. And of such maner speakings by the infinitiue mode absolutelye put, it is in diuers places annoted afore.

99 Eo fit, Therby it happeneth or chaunceth or thereof it commeth.

99 In re nostrâ gaudio sumus præpediti nimio, aut ægritudine; In the matter of oure owne wee bee letted, that is to saye blinded that wee cannot see or iudge by reason, eyther of to muche ioyfulnesse or els of sorrow, wofulnes, and disquiet of the minde. Prepediri. s. quò minus videre & recta iudicare valeamus.

101 Hic mihi quātò nunc rectius sapit, quàm egomet mihi? How much wyser is he nowe in this case for my behalfe and profit, then I am for myne owne.

102 Dissolui me ocyùs operam tibi vt darem. I haue dispatched my selfe hastely or spedely to waite or attend on you.

¶ In the second Scene.

1 Hâc illâc circumcursa, Runne about this way and that way.

1 Inueniendum est argentem, I must finde out or get a summe of money.

2 Inrendenda in senem fallacia. s. est. I must finde some wyle to deceaue the oldman.

It is a metaphore taken of the stretching of a

senewes,

ſinewes, or of ſtringes in a bow or lute, or other inſtrument. For Intendo dis, intendi, intentum is to ſtretch or to retche, as a man doth ſtretch the ſtring of a bow, or of a lute. And therfore by tranſlation it is ſaide in latine intendere vocē, to ſtraine the voyce, that is to ſpeake, as loude as a man may reache, & intentio vocis, is ſtrayning of the voyce, Intendere animum aut ingenium, or intendere neruos animi vel ingenij, is to ſtrayne the minde or wit, that is, to geue very exacte aduertiſement of the minde, or of the wit, and to proue the ſame to the vttermoſt. So, intendenda in ſenem fallacia, is as muche as if hee ſhoulde haue ſaide in Engliſhe: I muſte ſtraine a ſlewe or ſtretche a vaine, to beguile ỹ oldeman. Of Intendo read in Laur. valla lib. 6. eleg. cap. 4.

3 Nũ me fefellit hoſce id ſtruere was I deceued whan I ſaid that theſe felowes went a-boute ſuch a thing: here is also a metaphore taken of builders. For ſtruo, ſtruis, ſtruxi, ſtructum, is to builde or to make a frame: and therof by tranſlation, ſtruere ignem is to make a fier, ſtruere fallaciam, to imagine a wyle? ſtruere milites. apud Titum Liuium, to ſet ſouldeours in array, for inſtruere. &c.

4 Eſt ille tradiuſculus, he is somwhat ſlow.

5 Huic noſtro tradidia eſt prouincia, the matter is committed vnto this fellow of mine, or to my man here to do. The Romaynes of old tyme called in latine prouinciam, anye out Region of farre countrey that they had ſubdued vnto their dominion,

dominion empyre, and iurisdiction, and helde the same their iurisdiction by a liuetenant, sent thither to gouerne and rule it. And because that those persons, which were admitted and sente by the Romaynes thither as officers, and with commission, and with great charge, therfore the very office selfe of ruling in any prouince was also called in latine prouincia and therof by a Metaphore al the burdene, labour, or busines of doing in any maner office, or thynge to be done, is called in latine speaking prouincia, as here. And also in Phormione. O Geta prouinciam duram, O Geta thou hast taken in hand, or take vppon thee, a great or harde matter to to doe &c.

6. Perij, numnam hæc audiuit? Alas that euer I was borne, hath hee heard al this?

7. Quid tu isthic, sagin? What makest thou there? or what doest thou there? Note here the difference betwene these thre pronounes hic, iste, and ille, with their aduerbes deryued of them, hic, hæc, hoc, hic, hinc, hùc hanc, horsùm. With al other deriuatiues, and compounded of the same, as hiccine &c. in latine speaking, bee preferred vnto the first person, that is to saye, vnto the speaker. iste, ista, istud, istic, istinc, istac, isto, istorsùm, istac, &c. Be referred vnto the second person, that is to the parte that the speaker speketh vnto. Ille, la, lud, illic, illinc, illâc, illùc, illorsùm, illo, Bee referred vnto the thirde persone, that is neyther vnto the speaker,

nor vnto him that hee speaketh vnto, but to the hyrde from them both, as I writing from London to my frend beinge in Oxforde, that wee myghte meete for to ryde together vnto Yorke, may write thus vnto hym. Iampridem istuc profectus essem, nisi me hic occupationes meæ detinerent. Tu igitur mature istinc te mouere atq; hùc primo quoq; tempore aduolare, quò possimus vnà illò, quò decreuimus, proficisci. I had a great whyle since commen thyther (that is to Oxford where thou art) but that certaine busines that I haue keepe and withhold mee here (in London) Therefore hye thou, and speedelye bestirre thee to come awaye from thens (that is from Oxforde aforesaide, and in all haste possible to come hyther to London) to the ende that wee maye both together take oure iourneye thyther as we appointed (that is to Yorke).

Equidem te demiror tàm mane (scilicet surrexisse, aut foris in publico conspici) quicquam tantùm biberis. I marualle greatly that thou art vp, or that thou comest abroad so earely to daye, which drankest so much or so deepely yesterday.

Visa est, quod dici solet, aquilæ senectus. Mee thought I saw an olde Egle (as the prouerbe sayth) Aquilæ senectus, the olde age of an Egle, is a latine prouerbe vsed to be spoken of olde men or others that liue more by drinke than by meat. Plin li. 10. na. hist. cap. 3. of the nature of Egles sheweth that Egles dye or perishe neyther for age, nor by reason of anye sickenes

but,

but for hunger and lacke of meate, For the vpper parte of theyr billes or nebbes groweth so muche and so far ouer the nether parte, that the aduncitye or crokednes therof maye not bee opened, nor may not gape to receiue sustenance of meate so that when they be olde, they liue onlye by drinke, and by sucking the blonde of suche prayes as they haue killed, and not by eating. And semblably aged folkes for the most parte drinking more than they eate.

10 Mulier commoda & faceta hæc est, This woman is a gentle companion, or a good fellow, and a pleasant, or mery one.

12 Mulier forma luculenta, A very fayre or beautifull woman, Luculentia, i ægregia, præclara: insigni spectanda.

13 Mulier forma sanè bona. A woman assuredly ryght well fauoured.

14 Ille hanc deperit, He is very farre in loue with her, or, hee is nighe madde for the loue of her. For that is properly Deperire in Latine.

15 Habet patrem quendam auidum, miserum, atquè aridum, Hee hath to his father a certayne fellow greedye of mony, a wretched fellowe in his house, and a very punch penye, as dry as a kixe.

16 Atq; si is non diuitijs abundet, gnatus eius profugit in opia. His sonne is runne a way, and hath forsoke the countrey, as though hee had no riches at al, nor were worth a peny.

18 Scin' esse factum, vt dico? Do you not know that it is so as I say?

19 Homo

19 Homo piſtrimo dignus, A fellow worthy of extreame puniſhemente.

20 Tibi timui malè, I was curſtly or ſhrewdly afeard on thy behalfe. Caueo with an accuſatiue is to auoyde and eſchewe, as Caueo te, I eſchew the or thy company. Caueo tibi with a datiue, Idem quod proſpicio, I anſware and prouide, that thou haue no harme.

21 Paſſus eſt id fieri, He ſuffred that to be don,

22 Garris. i. ineptè loqueris, nugas loqueris, Thou iangleſt, thou prateſt, thou ſpeakeſt fooliſhelye.

23 Hæc facta ab illo oportebant, Thus ought hee to haue done. Verbes impersonalles, as Decet delectat, oportet, iuuat, with others like be ſomtimes chaunged into perſonalles, eſpecially in Poetes.

24 Ehò quæſo, landas qui heros fallunt? Ah ſir, or what I pray the hartely doeſt thou alow and commend ſuche as deceiue their maiſters? Ehò ſometimes is an interiection of maruayling, ſomtimes of calling vnto a body, as Ehodùm ad me: ſometimes of aſking a queſtion, as here.

25 Rectè ſanè, In good ſouth well ſaid, or in faith gentelemanly ſpoken.

26 Magnarum ſæpè id remedium ægretudinũ eſt. That is oft times a remedy or medycine, for great ſores and diſeaſes.

30 Iocòne an ſerio hæc dicat, neſcio I cannot tell whether he ſay al this in game or in ſadnes, in teſt or in earneſt.

31 Mihi

31 Mihi quidem addit animum, quò libeat magis.
At leaſt wyſe hee geueth mee courage, ſtomake
or boldnes, that I haue the better luſt, or the
more mynde, wyll, pleaſure, or deſire to do
it.

32 At nùnc quid expectat? But now what doeth
hee looke for?

34 Aliquam fabricam fingit. He goeth about ſome
wyle. Fabricam. i. fallaciam.

34 Stolidus eſt. He is a very foole. Of the diffe-
rence betweene theſe wordes, ſtolidus, ſaturus, and
ſtultus, it is ſhewed afore.

35 At te adiutare oportet adoleſcentuli cauſa.
But thou muſt helpe therto, for the yongemans
ſake.

36 Facille equidem facere poſſum, ſi iubes. I can
doe it quickly, lightly or eaſily, if thou ſay the
worde.

37 Quo pacto id fieri ſolear, calleo. I knowe pre-
ſitly well how it is moſt cõmõly, vſed to be done.

38 Non eſt mentirim eum. It is not my propertye
condition, or guiſe to lye.

39 At heus tu, facito hæc memineris. But hoh ſir-
ha, ſe that thou remember all this.

40 Si quid huius ſimile fortè aliquando euenerit.
If any ſuch thinge as this is, ſhall perchaunce
happen at any time.

41 Vt ſunt humana. As the courſe of the world is
or as many thinges doe chaunce in the worlde
amonges men.

42 Non vſu veniet, ſpero, It ſhall not chaunce
I hope.

42 Spero herclè ego quoquè, In goode soothe I also hope.

43 Nequè eò nunc dico quòd quicquam senserim And I saye it not for that I haue perceiued any such thing.

44 Quæ sit eius etas, vides. Thou seest what age he is of, or what peres he hath thou seest.

45 Næ ego te (si vsus veniat) magnificè tractare posim. In faythe I coulde handled the royally if neede were, or if any such occasion shoulde chaunce.

46 De istoc, cùm vsus venerit, videbimus quid opus sit. As concerning this, that thou spakest of now, whan time and occasion shall bee, or whan it shall come in place or in vre, wee shall see what is most expedient necessary or behoueable.

47 Nùnc istuc age. As now go about that thou hast in hande.

48 Nunquàm commodiùs herum audiui loqui I neuer heard a maister speake more commodiously, or more to the paye of his seruaunte.

50 Quisnam a nobis egreditur foràs? Who cometh forth of our house?

¶ In the thirde Scene.

1 Quid istuc quæso. i. est? What is that I beseche thee?

1 Quis istic mos est? What maner or guise is that of thine?

1 Itane fieri oportet? Is it honestly so to doe?

1 Quid ego feci? What did I? or what haue

I done

I done?

8 Vidin'ago te modò manum in sinum huic meretrici inserere? Did I not see thee right now put thy hand in this drabs bosome?

3 Acta res est, The matter is past recure or past remedye, Acta res est, Is the same that actum est, of which it is sayde afore.

4 Facias adeo indignè iniuriam illi, qui non abstineas manum. Truelye thou doest hym shameful wronge, that thou kepest not away nor holdest of thine handes.

4 Isthæc quidem contumelia est. In deede this is great dispite.

5 Hominé amicum recipe ad te. Receiue or take in a friend of thine into thy howse.

6 Heri conuiuio quam inmodestus fuisti? Yester day at the table howe vnsobre, wilde vnruly or vnmanerly were thou?

7 Metui quid futurũ deniq; esset. I feared what shoulde come of it at laste, or I was a fearde what should bee the ende of it.

8 Noui ego amantium animos, aduertunt grauiter quæ non censeas, I know well enough the mindes of theim ỹ bee in loue, they marke sore a thinge, that a man woulde not say nor iudge that they doe.

9 Fides mihi apud hunc est. I am in goode credite with him.

9 Mihi fides apud hunc est, me nihil istius facturum. I am in suche credite with this man, that hee mistrusteth not, that I will doe any suche thinge, or hee hath very good trust in mee that

I

I will not ſerue him any ſuche touche, or playe him any ſuche pranke.

10 Eſto, at certè concedas aliquò ab eorum ore aliquantiſpér. Be it ſo, or I will well that, yet in faithe goe into ſome place out of their ſighte, preſence, waye, or companie, for a litle whyle. Lau. Val. hath noted aduerbes compound with per, as parumpér, pauliſpér, tantiſpér, aliquantiſpér, to be referred vnto breuitie or ſhortnes of time. Wherefore they erre and doe amiſſe, that take and vſe the ſayd aduerbes for their ſimples, parùm, paulùm, tantùm, aliquantùm. Eſto is vſed for a voyce or aduerbe of graunting, ex ſeruio.

11 Prohibet me facere tua preſentia, Thy preſence, or thy being here letteth me to doe it.

11 Ego de me facio coniecturam, I conjecte that by my ſelfe, or I take a conjecture by the example of myne owne ſelfe.

12 Nemo eſt meorum amicorum hodiè, apud quẽ expromere ommia mea occulta audeam. There is neuer a frende that I haue this day liuing, before whome, or vnto whome I dare be bolde to open, vtter, ſhewe, or diſcloſe all my ſecretes, or the botome of my ſtomache.

14 Facti piget. ſ. me, I am ſory for that that I haue done. Theſe .6. verbes, imperſonalles Pœnitet, tædet, piget, pudet, miſeret, miſereſcit. Be conſtrued with an accuſatiue and a genitiue: as Pœnitet me dicti. I forthinke or repent my ſaying. Tædet me vitæ, I am wery of my life. Piget me laboris. I am loth or vnluſty

to labour: In the stede of the genitiue they may haue ioyned with them an infinitiue mode: as Pœnitet me dixisse. Tædet me viuere, piget me laborare. Piget me, here in this place of Terence, is taken for Dolet mihi vel molestũ est, Of the signification of piget, reade more largely in Adelphis act. 3. scen. 4. in the vulgare, Fratris me quidem pudet pigetque.

15 Ne ineptus, ne proteruus videar, That I seme not foolishe, nor saucy, or malepert.

16 Nostrum est intelligere vtcunque atque vbicunq; opus sit obsequi. s. amico, It is our part to marke and to perceiue how soeuer we should doe our frend pleasure in seruing or folowing his appetite.

17 Hæc ego præcipio tibi, hominis frugi & temperantis functo officium, This I aduise or counsell thee, dooing therein the office or part of an honest or friendly, and of a sobre or chaste man, Frugi. i. vtilis, necessarij, sumpta metaphora à frugibus. Temperantis. i. sobrij, casti. Temporantia, Is derined of Tully, that it is. Rationis in libidinem atq; in alios non rectos impetus animi firma & moderata dominatio. Temperancy is a firme and moderate or measurable domination and ruling of reason, ouer all naughty and wanton appetite and lustes of the bodye, and ouer all other violent affections of the minde, being wrong and out of course.

18 Tace sodes, Hold thy peace I pray thee.

19 Pudet me, neq; id iniuria, I am ashamed, and not without cause.

10 Pergin' herclè? ſ. loqui, Haſt thou not done yet? or what yet more prating?

10 Dico quod videtur. ſ. mihi, I ſaye as I thinke or I ſaye as my harte geueth mee, or I ſpeake as my mynde is.

11 Non accedam ad illos? Shall not I come vnto them, or ſhall I haue no way to them?

11 Ehò, quæſo vna accedundi via eſt? What I pray thee hartely, is ther no mo but one way to come to them? or as we ſay prouerbially in engliſh, be there no mo wayes to ỹ wood but one?

12 Hic priùs ſe indicârit, quàm ego argentum effero, This felowe will ſurely betraye his own counſet before that I get any money at all. Indicarit pro indicauerit per ſincopen. And it is as Donatus expoundeth, the future of the ſubiunctiue, ſet for the future of the indicatiue. After ſome Grammarians it is Modus promiſſiuus. The mode or maner of promiſſing, that a thing ſhall bee, Pomponius calleth it Futurum exactum, whiche the Greekes expounde by the participle of ỹ preter perfite tenſe, ioyned with the future tenſe of the verbe ſubſtantiue, eſomai. And the Latine men in verbes deponentes, as Ero locutus. And Linacre in his firſte booke, De emendata ſtructura, or, De octo partibus. Maketh mention, that Grocinus, whiche vndoubtedly, was a man of moſte exquiſite, exacte, and preciſe, both of knowledge and iudgement, as well in Grammatical thinges, as alſo in al other kindes & ſortes of learning, deuided the times of verbes in this wyſe, that he put in

the verbe three Tenses, that is to weete, the pre sent tense, the pretertense, and the future tense. And euery of these he put to be of twoo sortes, that is to wete, the one vnperfite, and the other perfite. The present tense vnperfite, as Scribo, I wryte, or I am in wryting: so that the action of wryting is not yet accomplished nor finished. The present tense perfite, as Scripsi, I haue writtē, or I haue done writing, so that the sayd action of writing is finished and done. And in like wyse the preter tense vnperfite, as Scribebam, I did wryte, or I was in writing, the action or doing thereof not yet paste. The preter-tense perfecte, as Scripseram. I had written, or I had done or ended wryting. Also the future tense vnperfite, as Scribam, I will or shall wryte the action of writing not yet begunne. The future tense perfecte, as Scripsero, I shall haue written, or I shall haue done wryting the action of wryting, already begūne and entred, but yet not ended.

23 Vin'tu homini stulto mihi auscultare? Will thou be ruled by the counsell of me a foolish fe-lowe? Vin', pro vis ne.

23 Iube hūc abire hinc aliquo, Bid or cōmaunde this fellowe here to goe, or to get him frō hence some whether.

24 Quo ego hinc abeam? Whether should I go from hence? Abeam. i. abire debeam, For it is the potentiall mode, which may alwayes be ex-pounded by possum or debeo, or some like ver-be: But of the potentiall mode, and of the vse

of the

of the same in all tenses, reade examples in Linacre, in his first booke, De emendata structura, siue de octo partibus.

24 Abi quo luber, Go whether thou lusteth.

25 Abi deambulatum, Goe thy waye to walke. Deambulatum, The first supine which is vsed alwayes in the actiue signification, and is Englished like the infinitiue mode of the actiue voyce. And whensoeuer the Englishe of the infinitiue of the actiue voyce, commeth after any verbe or other worde, betokening going or mouing to a place, it shalbe put in the first supine.

26 Abi isthâc, istorsum, quouis, Goe this way, goe that waye, goe whether soeuer thou wilt.

26 Rectè dicit, censeo, He sayth or speaketh wel, I saye euen the same.

27 Dij te eradicent, qui me isthinc extrudas, The Gods take a vengeaunce on thee: or, send thee an euill ende, whiche doest thrust me out from your companie. Eradicare properly is to pluck vp by the rootes, and by translation it is referred to the vtter destruction of any thing.

27 Tu tibi istas posthâc comprimito manus, Hold in, keepe downe, or tame thou those handes of thyne from henceforth. Comprimito is the imperatiue mode, and the present tense. For Linacre in the firste booke De emen. struct. verye well proueth, that the imperatiue mode hath no future tence. First for that the Greekes hath no future tence in this mode: secondarely, for the voyces of the imperatiue mode ending in to, tote, and tor, may be ioyned with aduerbes of

the future time. Thirdly, for that the same voices in to, tote, tor, breue founded ioyned with other voyces of the same imperatiue mode, whiche all Grammarians confesse and saye to be of the present tyme: as Propertius. Aut si es dura, nega, sin es non dura, venito. Verg. Tytire dum redeo, breuis est via, pasce capellas, Et potum pastas age Tytire, & inter agendum, Occursare capro cornu ferit ille, cauto.

29 Quid illum credis facturum, nisi cum quantum dij dant tibi opis seruas, castigas, mones? What thinkest thou that hee will doe, except thou awayte, chastise, & rebuke him with all the helpe that the Gods may geue thee (as who shoulde saye) with all the helpe that thou mayest haue of the Gods? Seruas: i. obseruas.

31 Ego istuc curabo, I wyll see or looke to that: or, I will prouide for that.

31 Hic tibi adseruandus est, Thou muste laye awayte on him here, or thou hadst neede to take good heede on this fellowe here.

32 Mihi iam minus minisque obtemperat, He is nowe euery daye lesse and lesse ruled by me.

34 Ecquid de illo, quod dudum tecum egi, egisti? Hast thou done anye thing in the matter, for which I was in hande with thee ere whyle? Agere cum aliquo de re aliqua, is to talke with a man, and (as wee saye in Englishe) to bee in hand with hym for, or concerning any thing to be done. Or ecquid it is shewed afore.

35 Reperisti tibi quod placeat, an nō dum etiam? Hast thou founde out any thing to thy mynde, or not

or not yet neyther.

38 Frugi es, Thou art an honest felowe. Aliud ex alio incidit, One thyng aryseth of an other: or one thyng commeth in, or commeth vnto minde by reason of an other.

37 Pessima hæc est meretrix, This is a perillous naughty queane.

39 Video quod inceptet facinus. I see what hee beginneth to doe, or I perceyue whereaboute hee goeth, or I see what a pranche hee is about to playe. Ioan. Calphur. noteth, that Incipere and Inceptare, bee referred to great bolde and hardy enterpryses: as in Eun. Quid inceptas Thraso? What intende you to enterpryse nowe Thraso?

40 Huic drachmarum argenti mille dederat mutuum, He had lent vnto this man. xvi. poundes and one marke of ready money. Drachma Is a Greeke woorde, and it was a certaine coyne of money in Athens, & all that countrey, of egall and the same value, as was in Rome, the coyne of the syluer that was there called Denarius, whiche after the supputation and reckening of Budæus in his woorke, intituled De asse, is a grote sterling or somwhat more: so the reckening drachmam at the value of a groat sterling mille drachmarum, a thousand grotes sterling, make the iust summe of xvi. li. xiii. s. iiii. d.

41 Reliquit filiæ adolescentulam huic arrhaboni pro illo argento, He left a daughter of his, being a very young thing, for a pledge or gage, vnto this man for that summe of money. Arraboni. i. pignori.

here in this place, but Arrabo, nis, and arra, æ, properly is the money that is geuen in earnest at anye bargayne making for the assurance and ratifying of all couenauntes and conditions of the same.

43 Est nunc ad vxorem tuam, Hee is nowe with thy wyfe, ad for apud.

46 Dubiũ ne id est? Is that any matter of doubt?

46 Ego sic putaui, So thought I.

46 Quid nunc facere cogitas? What are you nowe aduised and minded to do?

47 Dicam, si redimat magnum inesse in ea lucrũ, I will saye vnto hym, that if hee should bye it, there were great gaynes or wynning in it, or that great money might be gotten by it.

48 Erras, Thou art deceiued, or thou arte out of the waye.

49 Pro Menedemo nunc tibi ego respondeo, I I will nowe make aunswere vnto thee, on the behalfe, or in the name and persone of Menedemus, or as though I were Menedemus.

50 Optata loquere, Thou speakest ioyful words or as I would haue thee. Optata, the accusatiue plural, neutre gender, put substantiuely, or els vnderstanding verba.

50 Non opus est, It nedeth not, or it is not expedient.

52 Quid est, quod tam grauiter crepuerunt fores? What is the matter that the doores haue made suche great creeking?

¶ Out of the .iiii. act in the first Scene.

1 Nisi me animus fallit, If I bee not deceiued in mine

mine owne mynde.

Quid vult sibi hæc oratio? What meane these wordes.

Dixi equidem, vbi mihi ostendisti, illicò eum esse, Assone as euer thou shewedst him vnto me, I said straightwayes that it was euen he.

At vt satis contemplatus modò sis. s. vide. But see that thou haue well looked vppon hym, or well marked hym, or viewed hym, neuertheless vt, maye bee vnderstande in suche maner clauses for ne nòn, so that the sence be this, Beware least thou haste not well viewed or marked hym, for this place of Terence the wordes are spoken of Sostrata to the nurse, doubting that it were the selfe same tyng.

Abi iam nunc intrò, atq; illa si iam lauerit, mihi nuncia, Goe in at ones, and if shee haue already washed vtyng me worde.

Hic ego illum interèa opperibor, I will tarye here for him therewhile. Opperibor of Opperior, riris, for in old time verbes of the fourth cõiugation formed the future tenses of the indicatiue mode in bo and bor, saying, scibo, audibo, opperibor, with others, examples be many apud Plaut. And some Grãmarians note that Opperiri is a verbe deponent, whan it betoketh expectare, to tary for it, written with double pp, for a differẽce to be had betwixt it, opperior the passiue of operio, which is to couer.

Te vult, videas quid velit, Shee seeketh thee, see what he would haue.

Nescio quid tristis est, Shee is sad, whatsoeuer the mat-

the matter is.

7 Non temere est, It is not for nought.

8 Næ ista magno iã conatu, magnas nugas dixerit, In faith shee with all her great earnest fashion, will anone saye verye trifles, as who should saye, thinges of no waight nor importaunce, ne worth the hearing.

9 Te ipsum quæro, I seeke for you & no man else.

9 Loquere quid velis, Saye what thou wouldest haue.

10 Hoc te oro, ne quid credas me aduersus edictum tuum facere esse ausum, This I harely praye you, not to thinke, that euer I was so bold, as to doe any thing contrary to your commaundement.

11 Vin' me istuc tibi credere? Wouldest thou haue me to beleue thee in that?

12 Nescio quid peccati portat hæc purgatio, This purgation or excuse making, importeth, argueth, or proueth some offence or fault done, whatsoeuer it is.

14 Scio quid feceris, I know what thou hast done.

15 Sic factum est, It was euen so.

15 Damno auctus est, He hath one shrewde turne more then he had.

16 Hic erat anus Corinthia, haud impura, There was an olde woman of Corinthe, a good honest creature.

17 O Iupiter, tantam inesse animo insciam? oportuitve decuit, O Iupiter, should any body haue bene so foolishe? or should so great foolishnes rest in any bodies minde, or should

thou

thou haue had no more knowledge then so? For inscitia properlye is lacke or default of knowledge as insciens is he that knoweth not a thing

Si peccaui, insciens feci, If I did amisse, I did it vnware or vnknowing.

Id equidem, etiam si tu neges certò scio, Verily that I knowe for a surette, though thou wouldest saye nay to it.

Scio te insicientem, atque imprudentemq; dicere, as facere omnia, I knowe that thou saiest and doest all things vnwitting, or vnknowing, and vnware, or vnaduised.

Multa peccata in hac re ostēdis, Thou shewest many offences in this one matter.

Si meum imperiū exequi voluisses, interemptum oportuit. f. filiā, If thou hadst ben disposed minded, or willing to haue executed & done my commaundement, she must haue bene slaine.

Id omitto, That I let passe.

Quàm bene abs te perspectum est? How well thou hast cōsidered the matter, or seene vnto it?

Quid voluisti? What was thy mynde? or what didst thou intende?

Credo id cogitasti, I beleue thou thoughtest the same, or I thinke thou didst so entende.

Quid cum illis agas, qui neque ius, neq; bonū atq; equum sciunt? What should a body medle with such, as know neither right ne honest fashion and reason, equitie, or good conscience?

Quid cum illis agas, qui melius, peiùs, prosit, obsit, nihil vident, nisi quod lubet? what should one medle with suche, as be it better, or be it

worse,

worse, may it hurte a man or doe him good, so
nor regard nothing, but what themselues will.

31 Te obsecro, quantò tuus est animus natu gra-
uior, tantò sit ignoscentior, I beseeche you for
Gods sake, that the more graue, sage, and dis-
crete, that your wisedome is by reason of your
age, so muche the more ready, the same may be
to forgiue and pardon.

32 Meæ stultitiæ iustitia tua sit aliquid præsidij.
Let your goodnes or reasonablenes bee some
refuge or succour vnto my foolishnes.

34 Scilicèt, equidèm isthuc factum ignoscam.
Yes mary, I will forgeue or pardō this deed
of thyne. For (as afore is saide) in the word
istuc is properly included tuum.

35 Malè docet te mea facilitas multa, My gentil-
nes, or my fauourable fashion misteacheth thee
many thinges, as who shoulde saye, geueth thee
occasion to doe ill in many thinges.

35 Isthuc quicquid est, qua occeptum est causa
loquere, Shewe for what cause, or what occa-
sion this thing began, whatsoeuer it is.

36 Vt stultæ & miseræ omnes sumus religiosæ!
As all we peuishe and seely poore women be
full of superstition.

37 De digito annulū detraho, I pulled of a ring
from my finger.

39 Ne expers partis esset de nostris bonis, That
he should not be wout some part of our goods.

40 Isthuc recte s. factum est abs te, vel feci-
sti. Therein thou didst well.

40 Conseruasti te atq; illum, Thou hast saued
both

both thy ſelfe and him to.

Vndè habes? How cameſt thou by it, or, where haſt thou gotten it?

Lauatum dum it, ſeruandum mihi dedit annulum, Whyle he went to waſhe, hee gaue me his ryng to keepe.

Non aduorti primò, ſed poſtquam aſpexi illicò cognoui, I tooke no hede to him, or I marked him not at the firſt, but after ỹ I loked vpõ him, or eyed him better, I knew him anone.

Ad te exilui, I whipped foorth to thee, or I came leaping or ſkipping foorth to thee a great pace. For exilire, here importeth bothe ioyfulneſſe and ſpeede in comming foorth.

Quid nũc ſuſpicare, aut inuenis de illo? What doeſt thou coniect or eles finde of him? Suſpicor, caris, is to deeme, coniect, ſurmiſe, or miſtruſt, and it is vſed in latin authours, as well in the good parte, as in the euill.

Si poteſt reperiri, If he may be founde.

Plus ſpei video, quàm volo, I ſee more or better hope, than I would by my good will.

Noſter eſt, ſi ita eſt, Hee is of our ſide: or he is our owne man, if it be ſo.

Viuit ne ille, cui tu dederas? Is he aliue, vnto whome thou didſt deliuer it?

Quid renunciauit feciſſe? ſ. ſe, What brought he worde againe that he had done?

Renunciauit ſe feciſſe, quod iuſſeram, Hee brought woorde againe that hee had done that I commaunded.

Nomen mulieris cedò quid ſit, vt quæratur,

Whewe

Shewe what is the name of the woman, that shee may be sought out.

51 Sequere me intro hâc, Come in after me this waye.

51 Vt præter spem euenit, Howe muche otherwyse it is chaunced thã I loked, or thought for vt is here admirantis, as it is shewed afore.

51 Quam timui malè, ne nũc animo ita esses, duro, vt olim? How shrewdly was I afeard, lest that you would bee as harde harted nowe, as you were a great whyle agone?

53 Non licet hominem esse sæpè, ita vt vult, res non sinit, A man ofttimes may not be as he would himselfe, if the thing wil not sufferr him.

54 Nunc ita tempus, est, vt cupiam, Such is the time nowe, that I woul fayne.

54 Olim nihil minùs cupiebam, Once I was as litle fayne or desirous of it as of any thing.

¶ In the seconde Scene.

1 Haud multum à me aberit infortunium, I shall not be farre from a shrewde turne, or I shall be nere to haue a shrewde turne.

2 In angustum oppidò nunc meæ coguntur copiæ, All the helpe that I haue is nowe driuen to a very narrowe streite, as who should say in an hard point or shift. Oppidò .i. valdè, Copiæ copiarum in the plurall number properly signifieth an hoste or an armie, and by translation it is taken and vsed in latine speaking, or writing, for all the helpe or power that a mã hath.

3 Nisi aliquid video, ne resciscat senex, Except I see or finde some meanes, that the olde man

may haue no knowledge of it.

Quod ſperem de argento, nihil eſt, It is for mee to truſt or to hope to gette any money, it is in vayne or it may not auayle.

Triumpho, ſi licet me latere, tecto abſcedere, I am a conquerour, if I may depart or eſcape, with a whole ſkinne.

Crucior bolum tantũ mihi ereptum tàm ſubito è faucibus, It greeueth me right ſore, that ſuche a good great morſell, gobbet or praye, is ſo ſodainly ſnatched out of my mouthe, fauces properly be the cheekes, Bolus, is: is a piece or a gobbet of any thing: as bolus terræ, is a clod of earth, bolus argenti, a wedge or a piece of ſiluer. Here is taken for præda, reade the prouerue Bolus è faucibus ereptus, in chil. Eraſ.

Quid agam? aut quid commíniſcar? What may I do, or what may I deuiſe and imagine? Agã and commíniſcar be of the potentiall mode, of the whiche mode reade Linacrum, lib. i. de emend. ſtruct.

Ratio de integro ineunda eſt mihi, I muſt bee fayne to beginne my reckening or accoumpt al newe againe.

Nihil tàm difficile, quin quærendo inueſtigari poſſit, There is nothing of ſo great difficultie, or ſo harde to be done, but by ſeeking it may be founde out. Of the ſignification of inueſtigo ex veſtigo, it is ſhewed afore. Quid ſi hoc ſic incipiam nunc? What if I now beginne the matter in this wyſe? or what if I nowe beginne to take this waye in the matter?

9 Si sic incipiã, nihil est: si sic, tantundé egero, If I begynne thus, it is to no purpose: or, it may not auayle: if thus, I shal bring it to like effect, as who shoulde saye, all shall be one.

10 Eugè optimam habeo rationem, Well sayd, I haue founde a maruellous or passing good way.

11 Retraham herclè opinor, ad me illud fugitiuũ argentum tamen, In faithe (I trowe) I wyll yet for all this pull backe to me againe, or conuey into my fingers againe that slipper money that would so fayne be gone.

¶ In the thirde Scene.

1 Nulla mihi res posthàc potest iàm intervenire tanta, quæ mihi ægritudinem afferat, It is not possible for any thing to come in my way nowe from henceforth so great, that may greeue my harte, or cause me to be sad.

2 Tanta lætitia oborta est. s. mihi. So great ioye and gladnes is chaunced or come vnto me.

3 Dedo patri me nùnc, vt frugalior fim quã vult, I yelde my selfe nowe vnto my father: or I put my selfe nowe in my fathers handes to be more honest man, and of better rule than he would haue me to be. Frugalior, is the comparatiue, & Frugalissimus, the superlatiue of frugi and non frugalis, which is no pure good nor vsuall latin worde, as may be taken of Quintilian. li. i. instit. orat. But in the stede or place of Frugalis, the Latine author vse frugi, of al gẽders & vndeclined. And frugi properly signifieth him that is temperate & measurable in his diete, & maner of liuing of his bodye, and sometimes is

appa-

apparayle and other semblable thinges, as in playne contrary signification luxuriosus, is vsed apud Senecam, who saith Luxurioso frugalitas pœna est. Vnto a riotous person sobre liuinge or good rule is a great paine. And apud quintil. who hath a declaration de duobus filijs, frugi, luxurioso q; of two sonnes the one sobre and of good rule in liuing, and the other riottous and of ill rule. Frugalitas in greeke is called sophrosini, and frugi homines be called in greeke chrisimoi that is vtiles, sobrij, & necessarij. Profitable, sobre, and necessarie. Cicero. li. 3. Tus, quæst. Of the significatiō of these two wordes frugalitas, and frugi saith thus: Sed quiā nēc qui propter metum prēsidiū relinque, quod est ignauiæ, nec qui propter auaritiam clām depositum non reddit, quod est iniustitiæ: nec qui propter temeritatem, male rē gessit, quod est stultitiæ frugi appellari solet, eas tres virtutes, fortitudinem iustitiam, & prudentium, frugalitas complexa est ergo frugi hominem bonum, et virtute prēditū intelligimus Cuius contrarium. est nequè cuius significatio vna est, quòd sit libidinis intemperans, altera, quod ad nihil bonus sit. sed planè malus. But for because that neither hee, whiche for feare forsake the his garrison, which to do is a point of dastardnesse or cowardnesse, nor hee that for auarice or couetous desire and loue of goodes, money or any other thinge, beinge priuye and without any witnesse present, put and layde in his custodye to keepe, doth not restore, but withholde, when it is required and aske a-

gayne, which is vntrue and vnrighteous dealinge: neither hee that for temeritye or wilfull rasheneſſe and lacke of diſcretion, hathe had euil lucke and miſaduẽture or miſfortune in his matters or affaires (ſpecially in battail) which is a token and the propertie of fooliſheneſſe, becauſe that no ſuche perſone is commonly or vſually called in latin frugi. Therefore this latine worde frugalitas, in ſignification conteyneth and betokeneth as muche as all theſe three vertues: that is to weete, hardines righteouſnes, or true and vpright dealinge, and alſo prudence or much knoweledge and experience of thinges. So it followeth, that when we ſaye in latine Frugi homo wee vnderſtande thereby a good and honeſt man, and endued with manhoode and vertue. And the contrary of the ſame latine woorde frugi, is nequã, ẏ whiche woorde nequam hath two ſignifications, in the one ſignification it is a manne that is lecherouſe, and of miſſelyuynge of hys bodye. In the other ſignifycation Nequam is he that is good for nothinge, but euen a very naughty vnthryfte. Columel. li. Eiuſdem agilitatis homo frugi, melius quàm nequam facier. If there bee two men of ſtmblable and equal agilitie or wildines and diſteringe of theimſelues, an honeſt felowe ſhall doe anye thynge that hee is ſet vnto, better then ſhall an vnthryftye felowe or a naughty packe.

4 Nihil me fefellit I was nothinge deceyued

4 Quantum audio huius verba. As farre as I hear

heare by his wordes here.

Istuc tibi ex sententia tua obtigisse lætor I am glad ỹ this hath chaunced vnto you after your owne minde.

Audistin'obsecro, Hast thou heard it I praye thee?

Quid ni,qui vsquè vnà affuerim .s.tecũ What els,that haue contmually bene present together with thee.

Cui æque audisti commodiùs quicquam euenisse? Vnto whome haste thou harde any thing to haue chaunced so greatly to his pay.

Aequè commodius,for æque commode the cõparatiue degree for the posittiue,

Ita me dij ament,vt ego nunc nòn tàm meapte caussa lætor,quam huius. God so loue or helpe mee, As I am glad and reioyce nowe, not so greatly for myne owne cause, as for his heare

Eum ego scio esse quouis honore dignum. I knowe that hee is worthy to bee had in all honour and price.

Date mihi vicissim, Let me haue thy helpe againe.

Amici quoquè res est videnda,in tuto vt collocetur , A man must see vnto the matters and affayres of his frendes, as well as hym selfe, that it bee set in safetey, and in goode case.

Siccine mihi interloqueris? Doest thou in such wise breake my tale? or doest so interrupt my communication.

15 Deorum vitam adepti ſumus, We bee euen in heauen, or (as we ſay in tellinge) we haue apoſteis liues, or ſaintes liues &c.

15 Fruſtra operam hanc, opinor, ſumo, I wene I ſpend this labour in vaine.

16 Loquere, audio. Say on I here wel enough or I harken to thee.

16 Hoc non ages, Thou wilt not take heede to to this, or in an other ſignification of ago, gis) thou ſhalt not do this thing.

18 Si nunc à nobis abis, If thou departe or goe away from vs now.

20 Cœlabitur itidem, vt cœlatum adhuc eſt, It ſhall bee kept ſecret euen ſo as it hath beene hitherto,

21 Iſthuc nihil eſt meis nuptijs magis aduorſum, There is nothinge that ſhal make more againſt my charge than this that thou ſaiſt Aduorſum for aduerſum.

22 Quo ore appellabo patrem? with what face or countenance ſhall I ſpeake vnto my father.

22 Tenes quid dicam? Doeſt thou perceiue what I ſay?

22 Quid nihil teneam, What els.

23 Quin dicam? quâ cauſam afferam? What ſhall I ſaye? and what excuſe ſhall I make? or what pretexte ſhal I lay?

23 Nolo mentiare, I will not that thou make a lye. Nolo mentiare for vt mentiare: it is ellipſis coniunctionis.

24 Apertè, ità vt res ſeſe habet narrato, ſhewe the matter

matter euen plaine so as it is in deede.

Bonam atquè iustam rem oppido imperas & factu facilem, Thou baddest mee to doe a good and a reasonable thynge and easy to be done.

Satin' sanus es & sobrius? Art thou well in thy wit, and wel aduised?

Tu quidem illum planè prodis. Thou doest euē plainely or vtterly betray him.

Qui ille poterit esse in tuto, dic mihi? How may he possibly be in safetye, shew mee? Qui pro quo modò.

Huic equidèm consilio palmam do, In faith I giue pricke and pryce vnto this deuise or counsaile. Of the prouerbes Palmam ferre, and palmam tribuere, it is shewed afore.

Hic me magnificè effero, qui vim tantam in me & potestatem habeam tantæ astutiæ. In this I aduaunce my selfe roially, that I haue within me so great might & habilitye to worke so great subtiltye.

Vera dicendo eos ambos fallam, I will beguile them both by telling the trouth.

At enim spem isthoc pacto rursum nuptiarum omnem eripis, Mary but by this meanes thou takest a way a gayne all hope of mariage.

Tu fortasse quid me fiat parui pendis, dum illi consulas, Thou perceiue doest litle passe, what become of mee, so that thou mayest make some shift for him. Of quid me fiat, with other like manner of speakings, it is shewed afore.

Tantum sat habes? Art thou contented or satisfied wyth that alone?

40 Quid tum quæso? What then I pray you?
40 Si hoc pater resciuerit, If my father shal haue knowledge of this.
41 Quid si redeo ad illos? What and if I goe back againe to them?
41 Quid si cœlum ruat? What and if the skye fal Read of thes prouerbe in chil. Eras.
42 Metuo quid agam, I feare what I m doe.
42 Metuis? quasi non ea potestas sit tua, quo vel in tempori vt te exoluas, Doest thou feare though it lay not in thine owne power to de uer thy selfe whan thou art disposed.
43 Rem facias palam, Utter brekeopen, or d close the matter, or out with it.

¶ In the fourth Scene

1 Me promissa hùc induxerunt, Fayre wor haue perswaded mee to this: or, fayre pro ses brought mee in minde to come hyther. the latine worde may bee taken in bothe th sences.
2 Quòd si is nùnc me deceperit, sepè obse me vt veniam, frustrà veniet, That if hee nowe beeguyle mee, manye a tyme herea though he pray me neuer so fayre to com th he shall come in vaine.
4 Cùm me venturum dixero, & constituero, is certò renunciarit, When I shall haue that will come, and shall haue appointed and whan hee shall haue brought sure againe.
5 Cum spe pendebit animi, ac non, veniam,

being in hope shall hang perplexe, and I will not come at all.

7 Sirus mihi tergo pœnas, pendet, Syrus shall abide on ꝑ bare skin for my cause, or I shall cause Syrus bare ribbes to smart for it,

7 Satis scite promittit tibi He maketh metely proper promises.

7 Atqui tu hunc iocari credis? faciet, nisi caueo but thinkest thou that her speaketh in bourd, nay, hee will doe yt in deede, except I take heede.

8 Dormiunt, ego pòl istos commouebo, these fellowes slepe, but in sayth I will raise them.

9 Audisti'n' homo iste modò quam villam demóstrauit proximam esse huic fundo ad dextram? Didst thou heare whan this fellow shewed mee erewhile of a maner place, that is adioynant & lyeth next vnto this ground here, on the ryght hand?

11 Curendo percurre, Runne euery foote a great pace.

11 Dic me hìc oppidò inuitum esse, atquè seruari, Say that I am here much against my will, & ꝑ I am so kept and holden here.

13 Dic me aliquo pacto verba his daturum esse & venturum, Say that I wil some way or other deceiue those foles, and come.

14 Quò mittis istunc quęsoriube maneat, whither art thou sending him here I pray thee? commaund him to tarry styll.

15 Est paratum argentum, atq; iam dabitur. s. tibi, The mony is ready, and shalbe delyuered vnto

you by and by.

16 Vt iuber, nùm ego insto? As thou wilt, for doe I crye on the for it? or chose thee, doe I call on thee, or make any ador for it?

17 Transeundum est nùnc tibi ad illum, Thou must now go ouer to him, or to his house.

17 Tua pompa eò traducenda est, thou must take, conuey or bring ouer thither with thee all thy trayne. Pompa, pæ, is anye maner of glorious or solemne ostentatiõ or shew, and that as well in prosperity or in a triumphe, as also in aduersity, as in funerals. Laur. Val. lib. 4. el.

18 Quam rem agis scelus? What entendest thou, or what thing goest thou about, thou naughty fellow?

18 Argentum cudo, quòd tibi dem. I am coyning money, that I may geue vnto you,

19 Dignum me putas, quem illudas? Doest thou thinke me a meete man for the to mocke?

19 Non est temerè, It is not for nought.

20 Etiam ne tecum hìc res mihi est? Hast thou also any thing to do with me here?

20 Tuum tibi reddo, I geue you that that is youres,

21 Quid est rei? What is the matter?

22 Omnes eos traduc ad vos properè, & ferant q̃ secum hùc attulerunt, Take and conueigh them al to your house at ones, and let them take, beare or carye al such thinges as they brought hither with them.

24 Sperabit senex sũptum sibi leuatum esse horum abitu, The old mã shalbe in hope, that his charg-

ges shalbe diminished, lessned, or made lighter by the going away of these folkes.

Næ ille, haud scit, hoc paulùm lucri, quantùm ei damni oporteat. In faith, ful little wotteth he how great losse and hindraunce this little small gaines or sauinge shall cause him to haue, or, to sustatne.

Tu nescis, quod scis, si sapies, Thow knowest not that, that thou knowest, if thou wilte play the wiseman.

¶ In the fifte Scene,

Menedemi vicem miseret me, I haue pitti on the ill chaunce of Menedemus. We say in the singuler nomber vicem, and vice, and nomore: in the plurall nomber it hath al cases, Some grāmarians derive and forme vices of the word vi, which in old time was much taken and yet is Pro pugnis, for fighting: as when wee saide in in latine Vim mihi intulit. He laide violēt hāds on mee, and fought with mee, Vim sibi intulit, He kilde him selfe. In the same signification is vices vsed in Plautus, where he saith: Vices eius memorat, & cicatrices denudat. Hee telleth of the battayles that hee hath foughten, and discouereth or sheweth open the scarres or print of the woundes that he had Sometimes vices is taken Pro pœnis, & incommodis, for punishment and mischaunces displeasures or aduersitie Hora. li. i. carm. Vicesq; superbæ te maneāt ipsum. Sometimes Pro periculo, for daunger & ieoperdye. Ver. Nec tela, nec vllas vitauisse vices

ces

ces Danaũ. Some times Pro loco: for the place or steede Horat. Vtar vice cotis, acutum reddere quæ ferrum valet exors ipsa secandi I will bee in the steede of a whetstone, whiche hath power to make knives sharp, and yet it self hath no such property, that it can cut, Laur. valla in annotac. contra. Ra: Toucheth the difference betwene Dolere alicuius casum, and Dolere vicem.

3 Miseret me, tantum deuenisse ad eum mali, It pitieth mee, ỹ so great a misfortune hath chaunced vnto him.

3 Ita magno desiderò fuit ei filius, Hee hath longed so greatly for his soone. Desidero, ras, raui, is to long for, and thereof commeth desiderum.

4 Hosee aliquot dies non sentiet. For these few dayes hee shall not feele it.

6 Verum vbi videbit tantos sibi sumptus domi cotidianos fieri, nec fieri modum, optabit rursùm, vt abeat ab se filius, But whan hee shal perceiue that hee shall bee dailye at so greate charges, & therein like to bee no measure nor ende, hee will wishe that his sone were gone from him againe Antonius Nebr. In that his booke, which hee intituled Lexicon iuris ciuilis, sheweth and proueth that Cotidie and cotidianus should bee written with c. and not with q. Ab. in appositiõ is read, not only set afore wordes beeginninge with vowels, but also with wordes beginninge with almost all consonantes: apud plautum. Terentium, Liuium, and others playnly appeareth.

8 Sirum optimè eccum. Loe here is Syrus mer-
uailous wel, or as wel as can bee.

9 Cesso hunc adoriri? Am I slacke or am I not
quicke to set on him? Adoriri is to come vpon a
man sodenly, as though a wayt were layde
afore.

10 Te mihi iam dudum exoptabam dari. I desired
to haue the mete with mee a good while agone:
or I would very faine haue had the meete with
me a good while since, of the vse of iamdudùm it
is shewed afore.

11 Videre egisse iàm nescio quid cum illo. Mee
thinketh thou hast ben in hand with him a bout
somethinge what soeuer it is.

12 Dictum ac factum reddidi. I dispatched it with
a worde, or in the turninge of an hande (as who
should saye) I did no rather moue the matter
nor speake of it, but it was done by and by, Vi-
delicet. Eras. in chil. Interpreteth and expoundeth
this prouerbe to signifie all maner diligence &
labour necessary to the doing or bringynge to
passe of any thing. For he sayth that dictum ac
factum is a prouerbiall speakinge, by which is
signified, that wee haue not omitted or lette pase
anie thing belonginge to the furtherance or per
fourmaunce of any matter or busines. And his
exaumple he bringeth in this place of Terence
which in ỹ scene may be englyshed thus: I haue
done as muche as is possible. or as may be done
in ỹ matter. Donatus saith, Dictũ ac factũ to be
a prouerbial speakig, betokning celeriti & spede i

doing

doing or dispatching of a thinge. Terent, in And act. 2. sc. Hec sola est mulier, Dictum ac factum, inuenerit aliquis causam, quamobrem eijciat oppido, This Glicerie is a lone woman Some will not fayl, but at once with the turning of an hand, to fynde some quarel or other to driue her out of the towne. And in the first scene of the fift acte, in the same comedie. Dictum factum hùc abijt Clitipho, & by & by commeth thyther Clitipho.

13 Bona ne fide? s. feciſti. Dideſt thou it faythefully, ſubſtancially, truſtely, or earneſtly?

13 Non poſſum pati, quin caput tibi demulceam I cannot forbeare, but I muſt needes ſtroke thy heade. The ſelfe ſame thing may beſayde at ſo by facere thus Non poſſum facere. quin caput tibi demulceam, And without either of bothe thus. Non poſſum quin caput demulceã. Faciam boni tibi aliquid pro iſta ac lubens. I wil do thee ſome good turne for this that thou haſt done, and that with all my harte.

16 Si ſcias quam ſcitè in mentem venerit. If thou knewest howe properly it came in my mynde.

17 Vah, gloriare euenisse ex ſententia? Auaũt, doeſt glory, crake, or make thine auaunt that it hath chaunced as thou wouldeſt?

18 Nòn herclè verò. Verum dico. Nay in faith I ſay trouth. Herclè verò, bee adverbes of confirminge and auouchinge.

23 Auſculta quod ſuper eſt fallaciæ. Here ỹ is behinde more of his ſubtiltie or falſhoode.

24 Sese ipse dicet tuam vidisse filiam, eius sibi cõplacitam formam postquam aspexerit. Him selfe wil shewe you, that hee hath seene your daughter, & that her beauty or fauour liked him well, when he saw her.

26 Dicet sẽ filiam tuam cupere vxorem. Hee will shewe you, ỹ he woulde fayne haue your daughter to his wife.

28 Equidèm prorsùs nihil intelligo. In fayth I vnderstande or perceiue nothing at all.

28 Vah tardus es. Tush thou art a dul felow to vnderstand or to perceiue a thinge.

29 Argentum dabitur ei ad nuptias aurum, atquè vestem quî comparet. He shall haue mony geeuen him to his mariage, wherewith to bye cloth of golde and other apparaile. Aurum here is taken for cloth of golde, and so it is taken in diuers places of Titus Liuius, and namely in the concions of Cato and Lucius Valerius. Lib. 31. ab vrbe cõdita. And Ioachimus Perionius noteth the same.

33 Nòn ego perpetuò, dicebam, vt illi dares, sed vt simulares. s. te daturum. I said not that thou shouldest geeue it vnto him for euer, but that thou shouldest fayne, shew a countenaunce, or make as though thou wouldest geue it him.

34 Nòn mea est simulatio. I can no skill of such fayninge or I can not make nor shew no such countenaunces.

35 Ita tu isthæc tua misceto, ne me admisceas. Bringe in or meddle of thyne owne matters in suche wise that thou bringe not mee in a-

monges

amonges it.

36 Egon'cui daturus non ſim, vt ei deſpondeam? ſ. filiam Should I beetrouth or make ſure my daughter vnto him, whome I will not let or ſuffer to haue her? There is clipſis of oportet, decet or conuenit.

37 Scite poterat fieri. It might ſo haue bene don properlye.

38 Ego hoc, quia dudùm tu tantoperè iuſſeras, eò cœpi. I beeganne that for because that thou hadſt bidden me ſo greatly or ſo inſtantly ere while.

39 Equidem iſthuc æqui boniquè facio. Truly I am nothing diſcontēted therewith. Aequi boniquè facere, æqui boni què conſulere, æqui conſulere, & boni conſulere. We elegant manner of latine ſpeakinges, betokening the ſame that we ſaye in engliſh, to take wel in worthe & in goode gre. Exaumples bee euery where innumerable.

40 Maximè volo te dare operam vt fiat, verum alia via. I will in any wiſe that thou doe the labor and diligence, that it may bee done, but yet after an other waye.

42 Illud quod tibi dixi de argento, quod iſte debet Bachidi, That that I ſpeeake to you of the money which this man oweth to Bachis.

44 Argentum reddendum eſt illi. He muſt haue his mony againe, or his mony muſt be payed vnto him againe.

44 Nequè tu ſcilicet eò nūc cōfugies, quid meā ſ. refert. And infaithe thou ſhalte not nowe haue

any

any refuge to that saying (which some men vse) what haue I to doe therewith or what pertaineth the matter to me?

45 Nùm mihi datum est argentum? Was the money deliuered vnto me?

46 Num ille oppignerare filiam meam me inuito potuit? Might he laye my daughter in pledge, or to gage whether I would or not?

47 Verum illud dicunt. That is a true saying of men. Verum is a noune here in this place.

48 Ius summum sæpe summa iniuria est, The rigour or the extremitie of the lawe, or of a mans right, is oftētimes the greatest iniurie & wrong that may be.

49 Haùd faciam. I will not do it.

49 Alijs si licet, tibi non licet. though other men may, yet thou maist not, or though it bee lefull for others, yet it is not lefull for the. si. for etsi.

50 Omnes te in lauta, & bene auctu parte putant. Almen think you to be one of theym, ỹ liue welthely, and be of great substance.

51 Quin egomet iam ad eum deferram. s. argentum. Mary I my selfe wil goe beare it vnto him by and by.

52 Imò filium iube potius. s. deferre argentum. Nay, rather bid your sonne to beare it.

53 Quià enim in hunc translata est suspicio. Mary because the suspition of the matter is laide to him.

54 Videbitur magis veresimile esse. It shall

appeare

appeare or seme to be more truelyke.

56 Facilius cõficiam quod volo. I shall the soner and with more ease bringe to passe that that I woulde.

57 Ipse adeò adest, abi, effer argentum. He is out here now himselfe, goe thy wayes, and bringe forthe the monye.

¶ In the fyre Scene.

1 Nulla est tam facillis res, quin difficilis sit quam inuitus facias. There is nothing so easi or light to bee done, but that it is harde if a man doe it by compulsion, or a gainst his will.

2 Vel hæc deambulatio quàm non laboriosa, me ad languorem dedit. Euen the same little walkinge being nothing painfull, or being a thing of no laboure, yet hath made mee all weary and faynt, Vel, in this place, is not a coniunction disiunctiue, but taken for Etiam per enallagen partium. Ter. in Eun. Vel tex mihi semper agebat gratias. Euen the kynge him selfe did euer geue me thankes.

4 Nec quicquàm magis nunc metuo, quam ne denuò miser aliquo extrudar hinc. And I feare nothinge more now, than that I shall bee shifted or driuen from hence some els whither.

6 Vt te omnes dij cum istoc inuento, cumque incepto perdiunt. All the Gods take a vengeãce vpon the with this thy deuise, and beeginning. Perdiunt pro perdant, with others lyke muche vsed in olde poets, Vt pro vtinam. Whereof it is largely shewed afore

8 Huiusmodi mihi res semper comminiscere, vbi

me

me excarnifices, Thou doest alwayes deuise & inuente suche thinges for mee, to tormente and vexe me withall. Vbi. i. in quibus.

9 I tu hinc quò dignus es, Get the hence to the deuill, the woordes sound thus, Be hence whither thou art worthy to goe, (as who shoulde say) whether thou hast deserued to goe, and because they bee vsed and spoken alwayes in indignation, they may be aptly and wel englished as afore, for that is our moste vsed manner of speaking in englishe.

10 Quàm penè tua me perdidit proteruitas? How nere thy saucinesse had vndone me, or howe thy malopertnes had almost vtterly cast me away? Of proteruus, proteruitas, or proteruia, procax, procacitas, petulans, and petulantia, reade Lau. Val. li. 4. eleg. ca. 105.

11 Vellem herclè factum, In faithe I would it hed bene so.

12 Næ me isthuc ex te priùs audisse gaudeo quã argentum haberes, quod daturus iam fui, In faith I am glad that I haue heard that woorde of thy mouth, before thou haddest receiued the mony, which I was ready and about to deliuer nowe by and by. It may be sayde ex te audisse, à te audisse, and de te audisse, as sheweth Lau. Val. lib. 3. eleg. cap. 66.

13 Iam non sum iratus, Nowe I am not angry.

14 Scin' vbi nunc sit tibi tua Bacchis, Doest thou know, or canst thou tell where now to finde thy well beloued Bacchis?

15 Bono animo es, Be of good chere.

20 Ludis fortaſſe me, Perchaſe thou mockeſt or bourdeſt with me.

20 Ipſa re experibere, Thou ſhalt proue or ſee it in very deede. It is already ſhewed, that in old tyme verbes of the fourth conjugation, fourmed their future tenſes of the indicattiue mode in bo and bor.

21 Næ ego fortunatus ſum homo, Truly I am a fortunate fellowe, or truelye I haue good chaunce and fortune.

21 Deamo te Syre, O Syrus I loue the with all my hart, Deamo. i. valde amo, for the preposition de, in compoſition ſometimes betokeneth increaſing, albeit, moſte times it ſignifieth diminution or priuation.

22 Obſecundato in loco, Be ruled or folow the appetite of a man at ſometyme. For Locus in ſuche maner ſpeaking, is taken and vſed alſo Pro tempore, & pro re, Obſecundare eſt obtemperare, obſequi, & omnia ad alterius velut nutum facere.

23 Caue quicquam admiratus ſies, Beware that thou make no marueiling at the matter.

24 Quod imperabit, facito, What he ſhall bid or commaunde thee to doe, doe it.

24 Loquitor pauçula, Saye litle, or ſpeake but but fewe wordes.

¶ In the ſeuenth Scene.

1 Vbi Clitipho nunc eſt? Where is Clitipho nowe?

1 Eccum me, inque, Here I am ſaye thou.

2 Quid rei eſſet dixti huic? Haſte thou ſhewed him

him here what the matter is?

Dixi plæraque omnia. ſ. ei, I haue tolde hym the moſt part of all.

Cape hoc argentum, ac defer. ſ. ad eum, Haue here this money, and goe beare it vnto him.

Hei quid ſtas lapis? Alas why ſtandeſt thou dead ſtone?

Quin accipis? ſ. argentum, Why doeſt thou not take it? Quin, pro quid non. i. cur non.

Sequere hâc me ocius, Come after mee this waye at ones, a pace, or quickely.

Tu hîc nos dum eximus, interea operibere. Thou ſhalt tary here for vs in ỹ meane while, till we come forth.

Nihil eſt illic quod moremur diutiùs, There is no cauſe why for vs to tary ther any lõg ſpace.

Minas quidem iam decẽ habet à me filia, My daughter hath there now already of me tenne poundes ſterling, Mina in Athens e the countrey of Greece ther about was as much in ſum as Libra in the citie of Rome, and Libra Romana, was equall with our pound ſterling.

Decem minas pro alimentis eſſe nunc duco datas, Ten poundes I recken nowe as geuen or payed for table.

Haſce pro ornamentis conſequentur alteræ. ſ. decem minæ, After them muſt goe other tenne poundes for her apparell.

Porro hæc talenta dotis appoſcent duo, And theſe two wyl require beſydes and aboue that one hundreth poundes to her mariage. Dos dotis, properly is the money that is geuen with

any woman, or that she bringeth with her mariage, and by trãslation it is taken for any gifte of nature or otherwyse: as prudẽce, iustice, and fortitude, with other vertues be called Dotes animi: beauty, strengthe, stature, be Dotes corporis: dotes ingenij. &c. Of talentũ it is shewed afore. Note that here is set hæc for hæ plurally, and the neuter gender for the femynine. For next afore went alteræ decem minæ. So Terent. afore in Eunucho, speaking de ancillis Thaidis Continuo hæc adornant, vt lauet, pro hæ adornant, anone the maydẽs made al things ready that she might washe. Idem in Phor. Hæc illæ erant itiones, pro hæ illæ erant itiones, This was all the goinges in and out: And the same noteth both Donatus & also Calphur.

12 Mihi nunc, relictis omnibus, inueniendus est aliquis, labore inuenta mea cui dem bona, I must be fayne nowe, all other thinges layde aside, to finde some man, vnto whom to geue my goodes gotten with great labour.

Labore inuenta i parta, vel parata.

14 Multò omnium nunc me fortunatissimum factum puto esse gnate, cum te intelligo resipisse, pro resipuisse, I thinke my selfe becommed the moste fortunate and happie of al men now, that I see thee my sonne returned and come againe to goodnes.

16 Vt errat? How greatly is he deceiued, or how farre is he out of the waye?

16 Teipsum quærebam Chreme, I sought for you, and no man els Chremes.

18 Cedo, quid vis? Tell me, what wouldest thou haue? or shewe me what is thy wyll.

19 Quid tu hominis es? What a fellow art thou? Of suche maner latine speakinges it is noted afore.

20 Iam ne oblitus es, inter nos quid sit dictum? Hast thou nowe clene forgotten what was sayd betweene vs?

23 Ea res nunc agitur ipsa, Euen very that, wee goe about nowe.

24 Erraui, I was beguiled or deceiued.

24 Sic res acta est, It was euen right so.

24 Quanta de spe decidi? Out of howe greate hope am I fallen?

29 Id est profectò, It is euen that surely.

30 Frustra gauisus sum miser, I was glad for nothing, vnhappy bodie that I am.

31 Quiduis iam malo quã hunc amittere, I wyll nowe suffer any misaduenture in the worlde, rather then leese him here, or haue him goe frõ me. Quiduis iam malo. s. facere ac pati.

31 Quid nunc renuncié abs te responsum? What shall I beare woorde agayne nowe, that thou hast answered?

33 Ne sentiat me sensisse, atque ægrè ferat, Least that he espie me to haue perceiued the matter, and so be discontented.

34 Nimiùm illi indulges, You make to muche of him, or you coker him to muche, or you suffer hym to muche to take his pleasure, and to haue his owne mynde.

Inceptum est, perfice hoc mihi perpetuò, The

matter is already ones entred and begon, goe me through with it still.

36 Dic egisse te de nuptijs.s.mecum, Saye that you haue bene in hande with me for, or, about the martage.

37 Dicam, quid deinde? I will, what then after?

37 Dic me facturum esse omnia, Say that I wil doe all thinges.

38 Dic generum placere.s.mihi, Saye that my sonne in lawe liketh me well.

39 Isthuc volueram, That was my desire.

41 Quàm ocyssimè vt des, That thou mayest giue it very hastely.

41 Næ tu propediem istius obsaturabere, In fayth thou shalt soone or shortly haue thy belly full of that geare.

43 Hæc cautim & paulatim dabis, si sapies, Thou shalt geue these thinges warely, and by little and little, if thou wilt playe the wyse mã.

44 Abi intrò, vide quid postulent, Go thy way in, & see what they lack, or what they would haue. Postulo, las, is properly to aske or to require.

45 Ego domi ero, si quid me voles, I will bee at home, if thou wilt any thing with me.

46 Te sciente faciã quicquid egero, Thou shalt bee of counsayle whatsoeuer I shall doe, or I will doe nothing, but thee being of counsayle. For Te sciente is the ablatiue case absolute.

Out of the fifte acte in the first Scene.

1 Ego me non tam astutum, neque ita perspicacem esse scio, I know my self not to be so crafty or

ty or wily, ne so quicke in perceyuing or espying of thinges.

Hic adiutor meus, & monitor, & præmonstrator, hoc mihi præstat, This mine helper and counsayler, and leader, or pointer of the waye is aboue me, or better then I in this point.

Præmostrator, toris, is hee that goeth before a man to guide him, and to shewe him the waye, and as who should say to leade him by ỹ hand.

In me quidùis harum rerum cõuenit, quæ sunt dicta in stultum, caudex, stipes, asinus, plũbeus, All those thinges may well be sayde vnto mee, that be commonly sayde againste a foole, as to be called a blocke or a stumpe, a stocke, an asse, an heaue head, as who should saye, I may wel be called a blocke, a stocke, an asse, a dulhead, with all other suche names, as be geuen to foolishe and dull fellowes, in despite or in derisiõ. Caudex, is the foote & lowest part of the stock of a tree nexte vnto the rootes: Stipes, stipitis, is a logge, that is set fast in the grounde. Plũbum, bi, is latine for lead: whereof plumbeus, bea, beum, a thing made of the mettell of lead, and by translation a man, or any other thing of the propertie and condition of lead, that is to wytte, heauy, blunt, and dull, whereof is taken a latine prouerbe: Plumbeo iugulare gladio, to cut ones throte with a swoorde of lead, that is to saye, to goe aboute and to laboure to ouercome and conuince a man with a vayne light, & slender reason or argument. The prouerbe Cicero doth vse.

5 In illum nil potest. f. dici, Nothing can be sayd against him.

5 Exuperat eius stultitia hęc omnia, The foolishnes of him passeth all this.

6 Desine deos gratulando obtundere, Leaue or forbeare to dull the Gods with geuing thākes to them for thy good chaunce or fortune. Gratulor, laris, hath twoo significations, the one is to make toye, & to saye or to testifie in wordes, that thou arte glad of the good fortune or happy chaunce, either of any other man, or els of thyne owne selfe. And in this significatiō Gratulor wyll haue after him a dative case of the party, for whose cause suche toying or testification of gladnes is made, whether it be thy self or els any other body, as Gratulor tibi, quod tam gratiosus sis apud principem. I am glad that you bee in suche highe fauour with youre prince. Gratulor mihi, cui hoc sæculo tam literato nasci contigerit, I am glad on mine owne behalfe, that it was my chaunce to be borne in this tyme, whē letters so wel flourished. Wher note, that Gratulor besides the sayde dative case, may haue after him also, of the thing that you alledge, wherefore you saye that you be glad, an accusative without a prepositiō, or an accusative with the prepositiō ob, or els an ablative with the prepositiō de: as, I am glad that you haue that office: Gratulor tibi istum magistratum, or Gratulor tibi ob istum magistratum, or els Gratulor tibi de isto magistratu. So Gratulor tibi nouum istum honorem, or

ob no-

ob nouum istum honorem, or de nouo isto honore, I am glad on your behalfe, of this your newe promotion. Albeit that Poetes sometimes leaue out the datiue case, especially when it is a pronoune: Ouid. in epist. Gratulor Occhaliam titulis accedere nostris, where the datiue is vnderstanded, whiche may be tibi, mihi, or nobis, ego me nunc denique natum Gratulor: Where is vnderstãded mihi. Sometimes also in Oratours, the datiue is not expressed, but omitted and vnderstanded. Quint. in pasc. cadauer. Gratulemur iam, quod nulla ciuitas fame laboret: Where is vnderstanded nobis. And by reason of suche omission of the datiue case, some Grammarians haue thought Gratulari idem esse quod gaudere. To ioye to reioyse or to be glad, alledging for their authoritie, the examples aboue written: but Lau. Val. li. 5. ele. ca. 42. doth not allowe them, wel considering, that gratulattõ may be, where not only no ioye or gladnes is, but also entier and harty sorrowe, as a man may saye or testifie, that he is glad of the promocion of an other man, (whiche is in latine Gratulari alicui nouã dignitatem) and yet in his harte be right sory for the same. Gratulor, is also taken sometime for gratias agere, to geue thankes, but that is in matter neuer, but the Goddes immortall. So that in this significattõ it is the same that supplicare, to praye and to doe our deuotions to the Goddes. Tit. Li. Triumphantes in capitoliũ ascendent. Ioui optimo Maximo, cæteris q; dijs gratula-

gratulatum. Suche persones as triumphed in olde tyme in that citie of Rome, vsed to ascend or goe vp into the Capitoll castle or tower of that citie, to geue deuout thankes, vnto the moste good and most mighty Iupiter, and vnto the other Gods. So that Gratulari deo & superis, is to geue deuoute thankes vnto God, and to his sayntes, for any benefite, felicitie, or happy chaunce receiued. And so is gratulando taken here in this place of Terence, and there is vnderstanded eis nempè dijs.

7 Desine obtundere, nisi illos ex tuo ingenio iudicas, vt nihil credas intelligere, nisi idem dictũ est centies. Leaue dulling them, excepte thou esteeme and iudge theim of thyne owne properte, that is, that thou thynkest them to perceiue or vnderstande nothing, but if the same haue bene spoken, repeted, or rehearsed an hũdred tymes.

13 Quid risisti? Wherefore diddest thou laugh?

13 Serui venêre in mentèm Syri calliditates, I remembred, or I thought vpon the subtill or wily deuises of my seruaunt Syrus.

14 Itane? Yea or indede.

14 Vultus quoque hominum fingit scelus, The vngracious harlot can fashion or transpose also the countenaunces and lookes of men. Scelus for scelestus per emphasin, aut potius auxesin, as I shewed afore. I. Riuius in his castigations vpon Terent. noteth these woordes in this place, and expoundeth the same in suche wise, ỹ he taketh the sense & meaning of them to be this,

be this, Vultus quoq; hominũ fingit scelus, the vngratious felow can also transpose or fashiõ the coũtenances of men (that is) can make or cause men to looke & to haue such cõũtmances as him listeth, meaning by Syrus, that he had in such wise taught & enstructed Clinia, that he could fashion his looke & countenaunce at his pleasure, & counterfeite any fashion of countenance that he would himself. And in this sence, it best agreeth with the woords next folowing, which bene these. Gratus quod se adsimulat lętum, id dicis? That my sonne maketh a countenance as he were glad speake you of that? And fingere vultum, in the self same sense vseth Cæsar li. i. bel. Gal. where he saith thus. Hi neque vultum fingere, neq; interdum lachrymas tenere potetant. These men could neither faine or make a good countenaunce, nor yet sometimes hold or forbeare weping (as who should saye) they could not hide nor dissẽble their feare, but that ther appeared in their faces & countenãces euident notes & tokens, that in their myndes & hartes they wer sore troubled & vexed, & afeard of punishment. And of the same cometh a prouerbial speaking. Fortunam sibi quisq; fingit. Euery mã maketh (as who should say) as causer of his owne fortune, be it good or bad, as who should say, they that be good or vertuous or learned, or haue any honest craft or occupation, shall haue good fortune, and shalbe sustened thereby and lyue well, and contrariwyse, they ẽ be idle felowes, nor haue any learning,

nor oc-

nor occupation, but bee flagitious and full of mischiefe, shall not liue well, but in misery, whereof they may alwayes thanke them selues as causers of their owne fortune.

16 Idem isthuc mihi venit in mentē, I remembred or thought vpon, euen that selfe same thing.

17 Magis, si magis nōris, putes ita rem esse, Thou wouldest much more thinke it to bee so, if thou didest better knowe the matter.

17 Ain tu? Sayest thou so?

17 Hoc priùs scire expeto, This I desire to knowe firste.

23 Mira narras, thou tellest a maruellous tale. Mira, the accusatiue plurall, neuter gender, put substantiuely.

28 Quid est, quod ampliùs simuletur? What is there that is fayned more than this?

29 Est mihi retrò vltimis in ędibus cōclaue quoddam, I haue a certain parlour behinde or in the backside in the furmost part of all my house.

30 Lectus vestimentis stratus est, There be clothes layde vpon the bed.

31 Quid postquàm hoc est factum? What whan was that done? what was next?

32 Hùc abijt Clitopho, Bacchis consecuta est illicò, Thither goeth Clitipho, and after goeth Bacchis at the hard heeles of him. Consequi is to followe, as we vse to say in english cheke by cheke, or at the harde heeles. &c.

33 Vbi abiêre intrô, operuere ostium, As soone as they were gotten in, they closed or shutte to the doore.

34 Cli-

34 Clinia hæc fieri videbat? Did Clinia see all this done?

34 Quid nisi mecum vnà simùl? What els, euen together with me. Quid nisi videret vna simul, It is the figure Pleonasmus, of whiche it is shewed afore.

39 Decem dierũ vix mihi est familia, My housholde may scarcely endure or holde ten dayes longer (as who should saye) I shall not be able to continue housholding or keping of an house ten dayes longer.

37 Ille operam amico dat suo. He attendeth vpon his friende.

38 An dubiũ i. tibi? Hast thou any doubt of that?

39 Quenquam animo tàm comi esse, aut leni putas? Thinkest thou any mã to be of so familiar, or so gẽtle an hart? Hic hęc comis & hoc come, is he that is gentle and familiar & nothing statelike, or highe minded or straunge. Hic hęc lenis, hoc lene, is he that is not rough or sharpe, nor sone moued to anger, but is gentle & soone contended or pleased, and is full of sufferance.

41 Quo verba faciliùs dentur mihi, That I may the soner be deceiued.

42 Meritò mihi nunc ego succenseo, I am angry with my selfe nowe, not without a cause.

43 Quot res dedêre, vbi possim pręsentiscere, nisi essem lapis, How many things haue they done, whereby I might haue perceiued it if I had not bene a very stone.

45 An ue illud multum ferent? Shal they escape with it vnpunished?

45 Non

46 Non tu te cohibes? Wilt thou not refrayne or keepe thy selfe in?

46 Non tu te respicis? Dost thou nothing regarde thy selfe?

47 Non ego tibi exempli satis sum? Am not I example good enough for thee?

47 Præ iracundia non sum apud me, I am out of my wytte for anger.

48 Tene isthuc loqui? scilicet, decet, conuenit, vel oportet, Suche a woorde to come out of thy mouth? becomes it thee to speake this?

49 Non id flagitium est te alijs consilium dare, foris sapere, tibi non posse auxiliarier? Is not this a very naughty thing, that thou canst giue counsayle vnto others, and to be wyse in other mens matters, and not to bee able to helpe or ease thyne owne selfe?

52 Fac te esse patrem sentiat, So doe, that hee may perceyue and feele thee to be his father.

52 Fac vt audeat tibi credere omnia, So do, that hee may commit and shew vnto thee all things. Credere alicui, in this signification is to commit vnto any man all secretes, and to keepe nor hyde nothing from him.

54 Fac nequam aliam quærat copiam, So doe that hee may not seeke for any other helpe.

54 Fac ne te deserat, So doe that hee may not forsake thee.

55 Imò abeat potiùs multo quouis gentium quà hic per flagitium, ad inopiam redigat patrem. May marry let him goe frō hence to the worldes ende, much rather then he should here through his

his mischiefe and vngracious fashion of liuing, vndoe his father, and bring him to pouertie, and neede or beggerye. of this woorde Gentium, howe it is added vnto diuers aduerbes, it is largely declared afore.

57 Si illi pergam suppeditare sumptus, mihi illęc verè ad rastros res rediet, If I shoulde geue him as much money, as he would spende that would surely bring me to the rake & the spade: as who should say, it would vndoe me & make me a very begger in deede, and it is elegantlye sayde in latine. Res mihi ad rastros redit, I must be fayne to take a rake and a spade in my hande (as who should saye) to digge & to delue for my liuing. Suppeditare illi sumptibus. May otherwise bee sayde in latin Suppeditare illi sumptus: and this later is more vsed.

59 Quot incommoditates in hac re accipies, nisi caues? Howe many incommodities or displeasures shalt thou haue in this thing, except thou beware or take heede? albeit. Io. Riuius, in his castigations readeth, Quot incommoda tibi in hac re capies. &c.

60 Difficilem ostendis te esse, ignoscès tùm post, Thou shewest thy selfe, hard, sore, or heauy towardes him, yet thou wilt forgeue or pardon him at laste. Post. i. postea, and it is here an aduerbe and not a prepositiō, for it gouerneth no case, whereof also it is annoted afore.

61 Nescis quàm dolea. Thou knowest not howe sory I am.

65 Quid obticuisti? Why doest not thou speake?

Of the

Of the proper signification of Obtiteo: it is shewed afore.

65 Ità dico, So I saye.

65 Ne quid vereare, Be not afeard, or feare no nothing.

66 Nil dos nos mouet, We care nothing for any money to her mariage.

67 Duo talenta pro te nostra ego esse decreuisti, I haue determined or iudged, that our hundred poũdes is enough for one of my substaunce.

68 Ita dictu opus est, si me vis saluum esse, & te, & filium, Thou must needes so saye, if thou wilt haue my life saued, & my goodes and my sonne. Here is the figure of construction called zeugma, which is whã a verbe or an adiective is reduced & referred vnto diuers nominatiue cases or substãtiues, that is to weete, vnto the nominatiue or substantiue that is next vnto it expressely & vnto all the others by vnderstanding or repeting: Ego & tu viuis, I and thou liue, where viuis is reduced and referred vnto two nominatiue cases, that is to weete ego, and tu. And with the next, that is tu, it accordeth in nomber and persone expressely, & with the further that is ego, by vnderstanding thus: Ego. viuo, & tu viuis, So cœli mouẽdi sunt & terra. Where mouendi and sunt according with the next, that is cœli expressely, that is to saye, the verbe in nomber and persone, and the adiectiue in case, gender, and nomber. And with the further terra, they both according not, but by vnder

vnderstanding thus, Cœli mouendi sunt, & terra. s. mouenda est. So Vir. Hic illius arma, hic currus fuit, where the sence and oration is thus to be made perfit Hic illius arma. s. fuerunt Hic currus fuit &c. Againe, Ego. s. vxor mea est docta. The perfit speaking is this, Ego. s. sum doctus & vxor mea est docta, or els, Ego sum doctus, & vxor. s. est docta Yet this notwithstanding if there bee any comparison, the verbe or the adiectiue maye accorde with the further. As in example we say not. Ego melius q̃ tu scribis, but Ego melius q̃ tu scribo, I write better thē thou. Likewise if there be any similitude, the verbe or adiectiue shal accord with the further nominatiue or substantiue: as Ego sicut tu sentio, and, not Ego sicut tu sentis, I thinke as thou dost or I am of the minde that thou art, And in the Psalme Ego sicut fœnū aruī, and not ego sicut fœnum aruit, also by the coniunction nisi, thus Talem filium nulla nisi tu pareret, and not pareres, but by vnderstanding. And here note, that zeugma, may bee three maner wayes. First in person, as Ego & tu viuis. Secondarily in gender, as Rex & regina est irata. Thirdly in number, as Cic, Nihil te hic munitissimus habendi senatus locus, nihil horum ora, vultusq; mouerunt? Hath this most strong place, that the parliament is kept in, and the faces or countenaunces or lookes of these men, being present and beholding thee, moued thee nothing at all? Note further, that there bee three kyndes of zeugma, One called in greeke protozeugma, that is, whē

the verbe or the adiectiue is set in the beginning: as Dormio ego & tu. An other is called Mesozeugma, which is when the verbe or the adiectiue is set in the middest: as Ego dormio & tu. The thirde is called Hipozeugma, and that is where the verbe is put in thende: as Ego & tu dormis. But when a verbe or adiectiue is reduced vnto diuers nominatiue cases or substantiues and agreeth with them both, the Grammarians call it Zeugma locutionis of speakinge non constructionis, and not of construction. As in the example of Cicero afore, Nihil horum ora vultusq; mouerunt, Againe Ioannes est eruditus & Petrus. zeugma requireth foure thinges: First diuers substantiues, as Rex & regina: Secondarily a coniunction as, &. Thirdly a verbe or an adiectiue, as irata est. Fourthly if the same verbe or adiectiue doe agree expresly with the next nominatiue or substãtiue, as Rex & regina est irata. where note that the coniunction may be eyther a coniunctiue, a disiunctiue or els an expletiue, it maye be also an aduerbe in steede of a coniunction as Cubas vbi ego, Thou lyest where I doe, Cœnas quando nos, Thou suppest whã we do. Hec ferè de Zeugmate Gerardus Lystrius. Id mirari te simulato, & illum rogato simul q̃obrẽ id faciã. Make as thoughe, thou diddest maruell thereat, and together therwithall demaunde of him, wherfore I do it.

71 Ego verò, q̃obrem id facias nescio, And in deede to, I knowe not where for thou doest it.

Ego id facio, vt eius animum qui nunc luxuria & lasciuia diffluit, retundam, I do it that I may cleane dash his hart or minde, which now runneth at rouers in riot and wantõnesse. Diffluere properly is to runne a brode in dyuers places as water doth, and by translatyon it is to bee riotous and wild, running at large, nothing regarding himselfe. Semblablye retundere properly is to make dul, or blunt as in a knife, whẽ the point or edge of it is turned. And the same by translation is to abate, to brynge downe, and (as we vse much to say nowe) to dashe, to blãke and to appalle, Luxuria, riæ, and luxus, xus, xui, is taken for riot. and not for lecherye. Libido. dinis, is latine for lecherie and lasciuia pertayneth to the same. For lasciuus properly is hee that is lecherous both in lyuig & also in words. Ex Lau. Val.

Redigam eum, vt quò se vortat, nesciat. I will bringe him to that poinct, that hee shall not wot whether to turne him. A childe maye marueile why Terence saith not nesciet, rather then nesciat, seeing that our maner of speakynge in Englishe so soundeth, as though it shoulde bee the future tence of the indicatiue mode. But it is to be noted, that this particle vt, is neuer ioyned with verbes of the indicatiue moode. For Vt nesciat in this maner speaking, is the same that barbarous, rude, and vnlearned persõs say thus quod nesciet. But ẏ latine phrase is otherwise. Therfore in this maner speaking w̃ others like it is necessari to put ẏ presẽt tẽce of ẏ subiũctiue

mode in ſteede of the future of ỹ indicatiue mode And this is alſo noted in the litle booke, De corrupti ſermonis emendatione. And this example of Terence is there brought in, Quo ſe vertat, id eſt, Quò ſe vertere debeat, It is the potentiall mode.

74 Mitte me, Let mee go, or let me alone,

74 Sine me, in hac re gerere mihi morem. Suffer me in this thing to followe myne owne appetite, or to haue myne owne mynde and pleaſure.

75 Ità ne vis? Wilt thou ſo? Or is that thy mynde?

76 Vxorem accerſat, Let hym ſende for hys wyfe.

76 Dictis confutabitur, Hee ſhallbee conuinced or blanked with wordes or reaſons. Confuto, tas, is to auoyde a man in ſuche wyſe, that hee can nothynge more alledge nor ſaye for hymſelfe.

77 Eum ſi viuo, adeo exornatum dabo, adeo depexũ, vt dùm viuat, meminerit ſempèr mei. If I liue, I will ſo beray him, & ſo decke or trime hi, that as long as hee liueth he ſhall euer remember mee, or thinke on mee. Depexus, xa, xũ, commeth of depecto, whiche is diligentèr pecto, to kembe diligently. Quid, l. 3. faſt. Interea liber depexos crinibus in dos. Vicit, & Eôo diues ad orbe venit, Per metaphoram, vel potius ironiam. It is taken and vſed in the ill part. So that depexus, which is properly wel kembed, and hauing a bushe well decked, is taken for the cõtra-

ry that is ill arayde and ill handled.

79 Sibi me pro ridiculo, ac delectamento putat, He reputeth me as his laughing stocke, and as one to make him sporte and pastime,

80 Non auderet hæc facere viduæ mulieri, quę in me fecit, Hee durst not haue doen vnto a widow or a lone woman, that he hath doen against mee. Vidua, duæ, Is a lone woman and a wydowe, whose husbande is deceased: and because women (especially such as haue no husbād to helpe and defende them from iniuries and wronges) for the moste parte be nothing set by, but had in contempt, and reputed as abiectes and vile persons, which no manne careth for, nor feareth to delude and mocke, therefore he vseth here that comparison and example.

¶ In the seconde Scene.

1 Omnem de me eiecit animum, Hee hath cast his minde away frome mee.

Quodnam ob facinus? For what act, deede or trespasse?

Quid ego tantum sceleris admisi miser? What so great and haynous trespasse haue I perpetrate or done vnhappy body that I am?

Vulgò id faciunt, They do it commōly (as who should say) euery body vseth to doe this thinge that I haue doen.

Scio tibi esse hoc grauiùs multò, ac duriùs, I know that this thinge is to the much more greuous and hard,

Ego haùd minùs ægrè, patior, I take, the matter euen as greuously.

5 Neſcio, nec rationem capio, I know it not, nor I perceiue nor vnderſtande not the reaſon of it.

6 Tibi benè ex animo volo, I would the wel with al my hart.

7 Hic patrem aſtare aiebas? Stode my father here ſayeſt thou?

7 Quid me incuſas? Why blameſt thou me? or why layeſt thou fault or blame in mee?

8 Quicquid ego huius feci, tibi proſpexi, & ſtultitiæ tuæ, What ſo euer I haue done in this matter, I did it to helpe thee & thy foolyſhnes. Proſpicere is to loke or to ſee vnto, and to prouide or ſhift for.

9 Te vidi animo eſſe omiſſo, I ſaw or marked the to be of a negligent or rechleſſe minde, Omiſſo. i. negligenti, So in Adelp. At enim metuas ne ab re ſint omiſſiores paulò, Mary but percaſe thou wilt feare and caſt perils, that they ſhoulde be negligent about there owne profit, and about gettynge money to ſuſteyne them or to lyue by,

9 Vidi te, ſuauia in præſentia quæ eſſent, prima habere, neq; conſulere in longitudinem. I ſaw or marked the to ſet moſte by thoſe thinges, which bee ſwete, pleaſant, and delectable for the while and not to prouide for any ſpace or long time to come.

11 Cæpi rationem, vt neq; egeres, neq; hæc poſſes perdere, I begun to take ſuch a way that neyther thou mighteſt be brought to pouerty, nede, or penury, nor yet myghteſt leeſe this that thou haſt

haſt,

13 Eis commiſi & credidi, I haue committed & put al the matter to them.

14 Ibi tuæ ſtultitiæ ſemper erit præſidium, There ſhalbe alwayes a refuge and place of ſuccour for thy foolifhenes.

17 Diſperij, ſceleſtus quãtas turbas conciui inſciens? I am vndone vngratious fellow that I am, how greate troublous buſines haue I procured vnwitting?

18 Emori cupio. I would faine die, or I would I were out of the world, or I would gladly bee out of my lyfe.

18 Priùs quæſo, diſce quid ſit viuere, vbi ſcies, ſi diſplicebit vita, tũ iſthoc vitor, I pray the firſte learne, what it is to liue in deede, and after that thou ſhalt knowe it, than if good life ſhal miſſelike thee, vſe this faſhion that thou doeſt now. Viuere, is here taken for ſecundum virtutem viuere. To liue after the rule of vertue. And Vita here is taken for actus & mores, as who ſhould ſay the lyfe actiue, morall, and vertuous So in Phormio. Quẽ ego in vita vidi optimũ. Whom I haue ſene maruelous good honeſte, and vertuous of lyuinge.

20 Quæ iſta eſt prauitas, quæuè amentia? what naughty faſhyon is thys, or what madneſſe?

21 Quod peccaui ego, id obeſt huic. That that I haue offended hurteth him here.

22 Ne te admiſce. medle not thou in the matter. Ne an aduerbe of forbidding may be ioyned w̃

verbes of the imperatiue mode, or of the subiunctiue mode indifferently. Non in the same signification is ioyned with verbes of the subiunctiue mode onely, and not of the imperatiue mode.

22 Nemo te accusat. No man accuseth, blameth, or appeacheth thee, or no man complayneth on thee.

22 Nec tu aram tibi nequè precatorem parâris Neither take saintuarye for the matter, ne yet prouide, get or make any spokesman, peticioner or intercessour for thee. Pararis for paraueris per syncopen, and it is the future tence of the subiunctiue mode set for the imperatiue mode,

23 Nihil succéceo tibi. I am nothing angry with thee.

25 Rogasse vellem, vnde mihi peterem cibum I would I had asked of him, where I shoulde require my meat and drinke.

26 Nos abalienauit. Hee hath geeuen vs ouer or hee hath cast vs of, or hee hath forbidden vs his house.

29 Irrides in re tanta neque, me quicquàm consilio adiuuas? Doest thou mocke or iest in so great a matter, nor helpest me nothing at all with thy counsaile?

33 Ego dicam quod mihi in mentem, tu dijudica. I will say that is in my minde, and than iudge thou. In mentem, s. venit. or els in mentem. s. est for in in mente est, per antiptôsin albeit, in the margine of Basills imprinting it is noted, as founde read in some examplaries, not in mente

re est.

35 Inuenta est causa, qua te expelleret, there was aquarell founde, whereby they might driue or thruste the out,

37 Est verisimile. It is like so.

37 An tu ob hoc peccatum esse illum iratum, putas? Doest thou suppose or thynke, that hee is angry for this offence?

38 Non arbitror, I thinke not.

38 Nùnc aliud specta, Now marke an other thig or yet more ouer consider an other thing. For I thinke nùnc here to bee taken for Iam which very oft and many times is taken for Præterea insuper, ad hæc, Furthermore beesydes all this &c.

38 Matres omnes filius in peccato adiutrices solét esse, All mothers vse or beene wont to helpe their sonnes, when they haue don any fault.

39 Matres filijs auxilio in paterna iniuria solent esse, Mothers are wonte to helpe their children, whan their fathers do them wrong or bee vnreasonable.

40 Id nòn fit. That is not done.

41 Suspicionem istàm ex illis quære. Demaunde of them and enquyre the cause of this suspicyon.

41 Rem profer palam. Vtter the matter playnely.

42 Si non est verum, ad misericordiam ambos adduces citò, If it bee not true, thou shalte anone moue and bring them both to pitye and compason.

43 Rectè

43 Rectè ſuades. Thou geeueſt mee good counſaile.

43 Sat rectè hoc mihi in mentem venit, this came very well vnto my mynde or remembrance.

49 Eum precatorem mihi paro. Hym will I get to be ſpokeſman, peticioner, or intercellour for mee.

49 Seni noſtro fidei nihil habeo. I truſt our olde man neuer a deale, or I haue no truſte or aſſiſtance at all in the old man my maſter.

In the thirde Scene.

1 Profectò, niſi caues tu homo, aliquid conficies mali, vndoutedly, except thou beeware thou felowe, thou ſhalt worke or bringe vpe ſome miſchiefe.

2 Miror quomodò tàm ineptum quidquam potuerit tibi venire in mentem, I meruayle howe any ſo foolyſhe a thynge coulde come into thy mynde.

3 Pergin' mulier eſſe? Wilt thou be a woman ſtil? as who ſhould ſaye, Wylte thou neuer leaue thy womans condictions?

4 Vllam ne ego rem vnquam volui, quin tu in ea re mihi aduerſator fueris? Was I euer mynded or willinge to haue done any thynge but that thou haſt reſiſted & ben againſt me therin? Terence in the text, ſpeakynge in that perſone of Chremes vnto Soſtrata, being a woman, ſaith Aduerſatrix.

5 Si rogitem iàm, quid eſt quod peccé aut quamobrem hoc faciam, neſcias. If I would nowe aſke

aske of the, what it is wherin I doe amisse, or wherfore I doe this same, thou couldest not tell.

6 In qua re nunc tam confidenter restas stulte? In what thinge doest thou now withstande mee, or strive and struggle against me, so bouldly, or so malepertly foolishe felowe?

8 Iniquis es, qui me tacere de re tanta postules. Thou art vniust or vnreasonable, that doest require, or that wouldest haue mee to holde my peace. and say nothynge, in so greate a matter.

9 Nihilo minùs ego hoc faciam tamen. Yet neuer the lesse I will do this same.

10 Non vides quantũ mali ex ea re excites Doest thou not see how much mischiefe thou raysest therby.

11 Subditum se suspicatur Hee mistrusteth him selfe, that he was some changelinge. Subditum .i. subditiũ vel suppositum. Suppositus, ta, tum, a changelynge, or a chylde that was chaunged in the cradle, and layde there for the very true childe. Iuuenalis. Transeo suppositos. I passe ouer and speake nothinge of chaungelinges, or suche as were chaunged in theyre cradles as wee saye in englishe Of the same signyfycation is subditicius, and here in this place subditus.

12 Isthuc inimicis fiet, Suche chaunce come to our enemies.

13 Ego confitear meũ non esse filium, qui sit meus? Should I confesse or say, that he is not my sonne, which in deede is myne?

14 Quid

14 Quid metuis, What feareſt thou? or where of art thou afeard?

17 Conuinces facilè ex te natum, nam tui ſimilis eſt probe. Thou ſha't ſone or eaſlye proue him to bee of thine owne bodye borne, for hee is very like vnto thee of condicions. Diuers grammarians haue noted, that ſimilis whan it gouerneth a datiue caſe, betokeneth lyke in fauour, & when it gouernethe a genitiue, it betokeneth lyke of maners and condicions. Whiche obſeruation here in this and other places, for ỹ more part is true, but yet not euery where.

18 Illi nihil vitij eſt relictum, quin id itidem ſit ti bi, He hath no fault or vice left, but that thou haſt euen the ſame alſo.

19 Talem nulla niſi tu pararet filium, No woman alyue could haue brought forth ſuche a ſonne, but thou. Here is ỹ figure zeugma. of which it is diligẽtly noted a little a fore, & this ſame clauſe of Terence there recited.

¶ In the fowerth ſcene.

1 Si vnq̃ vllum fuit tempus, cùm ego voluptati tibi fuerim, obſecro eius vt memineris, If euer ther was any time, that you had any delight or pleaſure in mee, I beſeeche you for gods ſake cal it to minde and remembrance.

3 Inopis te miſereſcat mei. Haue thou pitty and compaſſion vpon mee, beinge a pore felow and without any maner of helpe. For that ſignifieth properly inops.

4 Peto parentes meos, vt commonſtres mihi. I deſire you that you will ſhewe vnto mee my parentes

rentes or my father and mother.

5 Ne istuc animum inducas tuum. neuer thynke that.

6 Hoccine quæsisti obsecro? Hast thou asked such a question of me I pray thee?

8 Caue posthac si me amas, vnquam istuc verbum ex te audiam. Beeware if thou lone mee, that I neuer here that worde of thy mouth agayne.

9 Caue mores posthac in te esse istos sentiam Beeware that I neuer see or perceiue to be in thee againe from henceforth such maners or behauiour, as thou hast vsed.

10 Si scire vis, ego dicam. If thou bee willinge or desirous to knowe, I wil tel thee.

11 Nostrum te esse credito. Thinke thy selfe to be our owne sonne. So it is take here in this place of Terence, but it may be englished in an other sense, thus: Thinke thy selfe to bee our owne (as who should say) our friend and in our good fauoure.

12 Non sunt hæc parentis dicta, These be not mete wordes of a father to his sonne.

12 Non si ex capite sis meo natus, itidem vt aiunt, Mineruam esse ex Ioue, ea causa magis patier flagitijs tuis me infamē fieri. Although thou were borne out of my very head, euen so as they say that Minerua was borne oute of the head and braine of Iupiter, yet I wil not any thinge the rather for that cause suffer my selfe to be in infamy and obloqui of men, or to incurre & renne in slaunder of men, by reason of thy abhomina-

ble

dle vices or naughty fashiõs. Flagitijs, is ablatiuus causæ. Minerua is the goddesse of artes and sciences, and warres, and it is metaphorically taken sometimes for nature, for witte, or for any arte or science. Which thinges because they bee high giftes and only geuen by god, the poetes fayne that Minerua was the daughter of Iupiter, and deliuered or borne oute of his owne head or braine. Wherof Lucianus the Greke poet hath a very pretty dialogue in dialogis deorum superum.

15 Dij isthæc prohibeant, The Gods forbyd or defend those thinges.

15 Ego quod potero enitar sedulò, I will bee my busse labour as muche as I shallbee able to doe.

16 Quæris id quod habes, parétes: quod abest, nõ quæris, patri quo modo obsequare, & ut serues quod labore inuenerit. thou seekest that ỹ thou haste, that is to say parentes, or father and mother, but that ỹ thou hast not, but lackest, thou seekest not, that is to say how thou maist please thy father, and howe thou maiest kepe that hee hath gotten with his labour. Inuenerit. i. parauerit.

19 Puder dicere hoc præsente, I am ashamed to speake it in the presence of this man.

19 At te illud nullo modo facere puduit, but thou were neuer a whit at al ashamed to do that.

20 Eheu quàm ego nunc totus displiceo mihi, Alas howe angry I am with my selfe, or how sory I am. Displiceo mihi in latine speaking is sõetimes

times vſed in a muche like ſẽce, as we vſe to ſay in Engliſh, I am halfe nought, as thus. I was wery of trauayling, or, after my iourney, and was halfe nought & more. De via ſeſſus erã, mihiq; totus diſplicebam.

11 Quã pudet. ſ. me, How greatly aſhamed I am.

¶ In the fift Scene.

1 Enimuerò nimis grauiter cruciat adoleſcentulum, nimiſq; inhumanè, Truely he vexeth the poore younge man to ſore, and to vnkindlie or vngentlye.

2 Exeo vt pacem conciliem. ſ. inter eos, I come forth to make peace or attonemẽt betwene thẽ.

3 Cur non accerſi iubes filiam. ſ. meã? Why doeſt thou not bid or commaunde my daughter to bee ſent for?

4 Mi vir te obſecro ne facias. Sweete huſband I pray you for Gods ſake do not ſo.

5 Pater obſecro mihi ignoſcas, Father, I beſeche you for Gods ſake, forgeeue or pardon mee.

5 Da veniam. ſ. mihi, Forgeeue or pardon mee.

6 Sine te exorẽ. Let mee intreat you. Exorare eſt orando impetrare, to obtaine with praying.

6 Sciens non faciam, I will not do it wittingly.

7 Id nos non ſinemus, I will not ſuffer it. Nos for ego, is much vſed modeſtiæ cauſa, but vos for tu, maye not bee vſed, ne honoris quidèm gratia.

7 Si me viuum vis pater, ignoſce ſ. mihi, Father if you loue my lyfe, forgeue or pardon me.

8 Ne tã offirma te. Bee not ſo ſtiffe, or be not ſo

curſte

curste harted, For that is affirmare animum, al be it, it is vsed sometimes in the good part.

10 Ea lege hoc faciã, I will doe ỹ thige vpon this condicion.

11 Omnia faciam, impera, I will do all thinges that you shall thinke good, commaund mee. Omnia faciam. ſ quæ tu censes equum esse vt faciam, for that went next afore.

12 Ad me recipio, I vndertake it.

14 Hæc dum incipias grauia sunt, dumquè ignores, vbi cognoris, facilia. All these thinges be harde, till a man hath begunne or is entred in them, and as longe as he knoweth them not, but after that hee is ones acquaynted with them they be light.

17 Rufam ne illam virginem, cæsiam, sparso ore, adunco naso, ducam? Shal I mary that redde headed, grapeyed, platterfaced, and haukenosed wench, Cæsius, a, ũ, and glaucus, ca, cũ, Is blew or gray, as the skye is, when it hath litle specks of greye cloudes in a fayre daye, as it were a plumbet colour. Of the names of colours Read Aul Gel. 2. noct attic Cã. 26. Sparso ore. i. largo, laro, amplo, Large, broade, and (as we vse to say in scorne or derision) platterfaced. Aduncò naso. i. incuruo. croking or bowing inward, like as the bil of an egle, or of an hauke, and suche were call in scorne or derision haukenoses.

19 Eia vt elegans ea, Eigh what a minyon it is.

20 Quandõquidem ducenda est, egomet habeo propemodũm quã volo, Sens ỹ I must nedes

marye

mary one, I my ſelfe haue in maner found her that I will haue.

11 Nunc laudo te gnate, Nowe I conne thee thanke ſonne.

12 Perplacet.ſ.mihi, I am very well contented, or it pleaſed me very well.

22 Hoc nunc reſtat, This nowe remayneth.

23 Syro ignoſcas volo, quæ mea cauſa fecit, I woulde haue you to pardon Syrus of thoſe thinges that he hath done for my cauſe, or for my ſake. Syro ignoſcas. ſ. ea quæ, &c.

Finis Heauton.

¶ Ex Adelphis in the Prologue.

8 Enoni eripuit meretricē. He tooke perforce an harlotte frō a bawde, or from an apleſquyer.

11 Verbum de verbo expreſſum extulit. He hath taken it out woorde for woorde.

¶ In the firſt acte and firſt Scene.

1 Non redijt hac nocte à cæna. He is not retourned this night from ſupper.

11 Quibus nunc ſolicitor rebus? With what thinges am I now troubled?

16 Diſſimili ſtudio eſt. Hee is geuen an other waye, or he is of vnlike mynde, or affection.

18 Iam inde ab adoleſcentia. Euen from his youthe.

20 Ruri agebat vitam. Hee leade his life in the countrye.

20 Semper parcè ac duriter se habebat, He kept him selfe alwayes sparingly and hardly.

21 Vxorem duxit, He is maried.

23 Hunc eduxi à paruulo, I haue brought vp this felowe of a litle one.

23 Hunc amaui pro meo, I haue loued this felowe as myne owne.

24 In eo me oblecto, I take pleasure in that, or in that I put my chiefe delite.

26 Non necesse habeo omnia pro meo iure agere, I haue no neede to doe all as I maye.

34 Hæc illi mecum non conueniunt, Hee and I agree not well in these poinctes.

36 Cur perdis adolescentem? Why cast you awaye the young man?

38 Vestitu nimio indulges, You suffer him to haue to costly apparel, or to much chaūge of garmentes.

38 Nimium ineptus es, You are to to foolyshe, or farre vnwyse.

39 Nimium ipse durus est, He is to harde.

39 Præter æquum & bonum, Contrary to right and reason.

43 Mea est sic ratio, & meum sic induco animū, Suche is my fashion, and so I perswade my selfe, or thinke in my minde.

44 Suum officium fecit, Hee doeth his dutie, he hath done his dutie.

46 Sperat fore clā, He hopeth none shall know it.

46 Rursum ad ingeniū redit, He returneth to his olde nature, or trade againe.

48 Studet par referre, Hee endeuoreth to requite the like.

53 Eſt ne hic ipſus de quo agebam? Is not this hee of whom I talked?

53 Certè is eſt, Surely it is he.

54 Credo iam (vt ſolet) iurgabit, I thinke nowe (as he is wonte) he will chyde.

55 Saluum te aduenire gaudemus, We are glad you are safe come home.

The ſeconde Scene.

1 Te ipſum quærito, I ſeeke euen you.

2 Quid triſtis es? Why art thou ſadde?

3 Dixin' hoc fore? Did not I saye it would ſo come to paſſe?

4 Quid is fecit? What hath he done?

4 Quid ille fecerit? What ſhould he haue done?

4 Eum neque pudet quicquã, neq; metuit quenquam, Neither is he aſhamed of ought, neither feareth he any man: hee hath neither ſhame nor feare.

6 Quæ antehac facta ſunt omitto, I let paſſe the thinges which haue bene done before this time.

7 Quidnã id eſt? What is that? or wherfore is it?

8 Fores effregit, atq; in ędes irruit alienas, he burſt opẽ ỹ doores, & by force got into anothers houſe

9 Ipſum dominum, atq; omnẽ familiam mulctauit vſq; ad mortem, He hath beaten the goodmã, and his houſhold euen to death.

11 Clamant omnes indigniſſimè factum eſſe, All crie out that it is moſte ſhamefully done.

13 In ore eſt omni populo, It is in euery mans mouth, or all the worlde talkes of it.

17 Tu illum corrumpi ſinis, You ſuffer him to be marde.

20 Quorsum istuc? To what ende, or purpose is this?

20 Tu hæc male iudicas. You iudge these thinges amisse, or you take them at the worste.

23 Neque ego, neque tu fecimus. Neither I nor thou did so.

24 Non siuit egestas facere. Pouertie would not suffer vs to doe so.

24 Tu tibi id laudi ducis. You compte, or thinke that for your commendation.

28 Dum per ætatem licet. Whyle he mought for age, or whyle his age permitted.

31 Tu me adigis ad insaniam. Thou makest mee madde, or beside my selfe.

32 Non est flagitium facere hæc. It is no heynous offence to doe these thinges.

33 Ne me obtundas de hac re sæpiùs. Tel me not so often of this matter, or trouble not my head so often with this thing.

34 Si quid peccat, mihi peccat. If hee make any fault, it is against me.

38 Dabitur à me argentum, dum commodum erit. I will alowe or geue him money, so long as I thinke it good, or meete.

39 Fortasse excludetur foras. Possibly he shall go without, or shall wype his nose on his sleeue. May hap he shalbe shut out of doores.

40 Discidit vestem? resarcietur. Hath hee cutte, or rent his vesture? it shalbe mended againe.

48 Siccine agis? What? doe you so? seruest thou me in such sorte?

48 An ego toties de eadem re audiam? Shall I so often-

so oftentimes heare of one thing?

49 Curæ est mihi. I haue care of him.

50 Curemus æquam vterque partē. Let vs both see vnto an egall parte.

54 Profundat, perdat, pereat, nihil ad me attinet. Let him lauishe out, let him leese, let him caste awaye him selfe, I passe not, or it toucheth me nothing.

56 An non credis? Beleuest thou not?

60 Nolo in illum grauius dicere, I wyll saye no worse against him, I wyll not saye all that I knowe by him.

62 Nonnihil molesta hæc sunt mihi. These thinges greeue me somwhat.

65 Humanè patitur. He takes it meekely, gently, or as a man should take it.

68 Nonnullam in hac re nobis fecit iniuriam. He hath done vs some wrong in this thing.

70 Omniū tædebat. He was weary of al things.

74 Volo hominem conuenire. I wyll talke, or commune with him.

¶ In the seconde acte, the firste Scene.

1 Obsecro, ferte misero atque innocenti auxiliū. I beseche you, helpe or succour a poore & innocent wretche.

2 Subuenite inopi. Helpe ye the needy.

3 Hic consiste. Staye here, byde thou here.

3 Quid respectas? What lookest thou for? why lookest thou backe?

3 Nihil periculi est, There is no daunger or perill.

6 Ne te ignarum dicas fuisse meorum morũ, To the ende you may not saye that thou knewe not my manners conditions, or fashions.

9 Ego ius meum persequar, I will defend myne owne right.

11 Nollem factũ, I would it were to do againe, or I would it were vndone.

11 Iusiurandum dabitur, It shalbe auouched with an othe.

12 Indignis sum acceptus modis, I am entreated, or handled otherwyse, thẽ I haue deserued.

13 Abi perstrenue, Go thou stoute felowe or valiant champion. of this worde perstrenue, or as some exemplars haue præstrenue, it is doubtfull whether it be read there in ỹ vocatiue cas as I englisht it, or aduerbially, which if it be, thẽ must it be thus written, Abi perstrenuè, or Abi præstrenuè, go valiantly, stoutly, quickly, diligently, mãfully, or couragiously, but if it be read thus, Abi præ strenuè, then it is englished go before stoutly, manfully, boldly or quickly, &c. as in Andria, I præ sequar, go before I will folow, but reade it as you liste for either interpretation or reading will serue for the purpose.

13 Fores aperi, Open the doores.

14 I intrò nunc iam, Euen now go in: Get thee nowe in.

14 Non sinam, I will not suffer it.

14 Accede illuc, Come thou nere to that place. Go thither.

16 Caue nunc iam oculos à meis oculis quoquã dimoueas, Take heede nowe thou turne thyne eyes m

eyes no waye frō myne: see thou looke not once of mee, or from mee.

17 Ne mora sit, That there be no tariaunce, that there be no let, or staye.

18 Isthuc volo ipsum experiri, I wyshe that hee would trie or proue this.

19 O facinus indignū, O shamefull and dishoneſt acte.

19 Hei misero mihi, Alas wretche that I am.

21 I nunc iam, Goe nowe.

21 Quid hoc rei est? What maner of matter is this?

21 Regnumne tu hic possides? Are you a king here? haue you dominion here? doe you rule the roste here?

23 Quid tibi rei mecum est? What haue you to doe with mee?

23 Nostin' qui sim? Doest thou knowe who I am?

27 Si molestus pergis esse, iam intrò arripiere, atque ibi vsque ad necem operiere loris, If thou continue on to disturbe mee, thou shalt forthwith bee had in, and there scourged euen to death.

29 O hominem impurum, O naughty fellowe, or O wicked caitife.

30 Satis iam debacchatus es, Thou haste nowe rayled enough, thou hast now brawled or scolded sufficiently.

30 Audi si vis nunc iam, Heare mee nowe if thou liste, or if thou wilte.

30 Omitte iſta, atque ad rem redi. Lette theſe thinges paſſe and come to the purpoſe.

32 Iamne me vis dicere quod ad te attinet? Will you nowe haue me ſpeake that, which toucheth you?

25 Tibi à me nulla orta eſt iniuria. I haue done you no wrõg, or I neuer wrought you iniurie.

36 Redi illuc quò cæpiſti. Come or returne thither where you began.

37 Minis viginti ru illam emiſti. Thou boughteſt hir for twenty poundes.

37 Tibi malè vertat. God ſende the euill lucke of it, or ill mayeſt thou fare with it.

38 Argenti tantum tibi dabitur. As much money ſhalbe geuen, or payed thee.

44 Me inuito abduxit illam. Hee hath caried hir awaye in ſpite of my teethe.

45 Tantidem empram poſtulat ſibi tradi. Hee requireth that he may haue hir for the price ſhee coſte: or, he deſiers to haue hir at ỹ ſame price.

46 Suum ius poſtulat, Hee demaundeth but his right.

47 Ego ariolor, I ſuppoſe, I geſſe, I deuine, I coniecture.

50 Iniurium eſt. It is vnreaſonable, it palleth all reaſon and honeſtie.

51 Cogito id quod res eſt, I thinke that whiche it is, I thinke as it is.

52 Accipienda & muſſitanda iniuria eſt. Wrong muſt be ſuffered, and not a worde ſpoken of it, or not a woorde but mum.

53 Fruſtra egomet mecum haarationes deputo.

All

All this discourse, or counting with my selfe is in vayne, I doe but in vayne caste with my selfe all these perilles.

¶ In the seconde Scene.

1 Egomet conueniam ipsum, I my selfe wil talke or commune with him.

2 Te audio nescio quid concertâsse cum hero. I heare that my maister and you (I can not tell whereabout) haue bene at square.

6 Quid agerem? What should I doe?

6 Adolescenti morem gestum oportuit, It was meete to haue borne with the young man, or thou oughtest. &c.

7 Quî potui melius? Howe could I doe better?

7 Age, scis quid loquar? Goe to, doest thou know what I saye?

9 Si nunc de tuo iure concessisses paululum. If you had borne with hym a little, or if thou had suffered hym to borowe some piece of the lawe with you.

10 O hominum homo stultissime, O cokscombe, O waltehammes caulke, O the veriest foole in the worlde.

11 Ego spem presso non emo, I wyll not geue a birde in the hande for twoo in the woodde, I wyll not buye the pyg in the poke.

12 Nunquâ rem facies, nescis inescare homines. Thou wilt neuer gaine farding, thou knowest not howe to bring the people to thy lure.

12 Ego nunquam adeò astutus fui. I was neuer so crafty, wylie, or subtile.

15 Noui animum tuum. I know thy courage, or manly

manly ſtomache.

16 Te aiunt proficiſci Cyprum, Men ſaye you goe to Cyprus.

18 Animus tibi pendet, You are in doubte, or you knowe not what to doe.

20 Inieci ſcrupulū homini, I haue troubled his cōſcience, or I haue geuē him a boane to pick.

29 O ſcelera, O wicked deedes, or actes.

34 Minas decem corradet alicunde, He will ſcrape tenne poundes together out of ſome one corner or other.

36 Pudet nihil, Hee ſhames at nothing, or hee is paſt ſhame.

36 Omnes dentes labefecit mihi, Hee hath made all my teeth ſhake, or hee hathe looſed all my teeth: he made all my teeth ſhatter in my head.

37 Colaphis tuber eſt totum caput, All my head is ſwollen with buffites or blowes.

38 Nuſquam abeo, I go no whether.

38 Vt lubet, As thou liſte, as pleaſe God and you.

41 Meum mihi reddatur, Let mee haue myne owne.

42 Scio te non vſum antehac amicitia mea, I knowe you were not frendes with mee before this.

43 Memorem me eſſe dices & gratum, Thou ſhalt ſaye I am myndefull and thankefull.

45 Pauliſper mane, Staye a lyttle, abyde a whyle.

¶ The thirde Scene.

3 Quid ego nunc te laudem? What shoulde I prayse the nowe?

7 Te expectat domi, Hee looketh for you at home.

8 Illius opera nunc viuo, I am alyue nowe by his meanes.

8 O festiuum caput, O pleasaunt mate or merye sconce.

9 Omnia sibi postputauit esse præ meo commodo, Hee hath thought it good to laye all other matters aside, for my commodities sake, or to profite mee.

10 Mea maledicta in se transtulit, Hee tooke all my banninges, or curses vpon hym.

10 Meam famam in se transtulit, Hee hath taken my brute and fame vpon hym.

10 Meum amorem in se transtulit, Hee hath take vpon hym my loue.

10 Meum peccatum in se transtulit, Hee hath layde my faulte on his owne necke.

¶ The fourth Scene.

1 Vbi est ille sacrilegus? Where is that naughty knaue?

1 Mene quærit? Doth hee seeke mee? doth hee aske for mee?

3 In tuto est omnis res, The whole matter is well. All is well.

3 Omitte tristitiam, Be not sadde.

5 Vereor coram in os te laudare amplius, I dare not prayse you anye more in your presence, or

before

before your face.

7 Quasi nunc non norimus nos inter nos, As who should saye, wee doe not nowe knowe one another.

8 Hoc mihi dolet, This greues me.

11 Deos quæso vt isthæc prohibeant, I praye the Goddes to forbydde or keepe away these thinges.

12 Quid ais tandem? What sayest thou at the last?

18 Sequere hac, Folowe me this waye.

20 Bono animo esto, Be of good comforte, haue a good harte.

21 Lectulos iube sterni, Commaunde the beddes to be made.

21 Iube parari cætera, Bidde the rest to bee made ready.

22 Ego iam transacta re, conuertam me domum cum obsonio, I nowe (sith the matter is ended) will returne home with cates.

23 Hilarem hunc sumamus diem, Let vs spende this daye merely.

¶ In the thirde acte, in the firste Scene.

1 Obsecro quid nunc fiet? I praye you what shal we nowe doe?

6 Is quidem iam hic aderit, Surely hee wylbe here by and by.

6 Nunquam vnum intermittit diem quin semper veniat, Hee passeth ouer no daye without comming hither: or, he commeth hither euery day.

7 Solus miseriarũ mearũ est remediũ, He is the onlye

onely remedie of my myseries.

8 E re illius melius fieri haud potuit, quã factũ est It could not bee better done for his commoditie, then it is done.

9 Ad illum attinet potissimùm, It toucheth him principally.

11 Ita est vt dicis, It is euen as you saye.

The seconde Scene.

6 O scelera, ò genera sacrilega, ò hominem impurum, O wickednes, O mischieuous generations, O naughty and vile persone.

7 Quidnam est quod video sic timidum? What is the matter that I see him so fearfull?

7 Quidnam est quod sic video properantẽ? What is the cause I see him come so hastelye, or to make suche speede?

9 Partus instabat propè, Shee was very nyghe her tyme, or shee was ready to lye downe, or shee was ready to fall in trauayle, or to laboure with childe, her tyme was nighe.

10 Non intelligo satis quæ loquatur, I vnderstande not well what he sayeth.

11 Propius accedamus obsecro, Let vs approch, or goe nerer I praye you.

12 Me miserum vix sum compos animi, ita ardeo iracundia, O wretche that I am, my wyttes are scarse myne owne, I am so chafed with angre.

14 Nihil est quod malim, There is nothing whiche I desire more, or wyshe rather to haue.

15 Iram hanc in eos euomam omnem, I wyll spue out all this malice vpon them.

17 Vah

17 Vah, quibus illum lacerarem modis? Ah in what ſorte would I reute hym?

20 Ipſi eriperem oculos, I would plucke out his eyes.

20 Ipſum præcipitem darem, I would caſt hym downe headlong.

24 Oportunè te obtuliſti mihi obuiàm, You haue met me in a good houre, or happely, or in good tyme.

25 Quid eſt? quid trepidas? What is the matter? why doeſt thou tremble?

25 Quid feſtinas? why doeſt thou make ſuch haſte?

26 Animum recipe, Take breath.

27 Actum eſt, It is paſt remedy.

27 Eloquere obſecro quid ſit, Tell me I praye thee what it is.

28 Alienus eſt a noſtra familia, Hee is gone from vs, he is a ſtraunger at our houſe.

29 Amare occœpit aliam, Hee is in loue with an other woman, he beginnes to loue an other.

31 Hiſce oculis egomet vidi, I my ſelfe ſawe it with theſe eyes.

37 Lachrymas mitte, Leaue weeping: weepe no more.

37 Quod ad rem opus eſt conſule, Do that which is needefull or neceſſary for this purpoſe.

28 Mi homo ſanúſne es? my deare hart, ar you wel aduiſed: what man, are you out of your wittes?

40 Res ipſa indicat, The matter it ſelf doth ſhew or declare it.

41 Inſicias ibit, He wyll denie it.

42 Tua fama in dubium veniet, You will put your

your good name in hazarde, you wylbe like to lose your good reporte.

44 Cælato opus est, It is needefull to keepe it secrete.

44 Minimè gentium, Not at all: no in any wyse.

45 Vide quam rem agas, Take hede what thou doest.

46 Peiore res loco non potest esse, quam in quo nunc sita est, The matter can bee in no worse case, then it is nowe, the matter is nowe at the worste.

48 Pro virgine dari nuptum non potest, Shee cannot be geuen in mariage for a mayden.

48 Hoc reliquũ est. This remaineth, this is left in the stocke or decke.

50 Conscius mihi sum à me culpam esse hãc procul, My conscience beareth me witnesse that I am giltlesse of this faulte.

52 Tu quantum potes abi, Get the hence with as much speede as thou canst: shift awaye with al speede.

53 Rem omnem narrato ordine, Tell the whole matter in order.

54 Nos coluit maximè, Hee loued vs wonderfully, hee fauoured vs especially.

55 Propera, curre, obstetricé accerse, Haste thee, runne, call the midwyfe.

The thirde Scene.

1 Disperij, I am vndone, I am cast awaye.

3 Id misero restat mihi mali, That mischiefe tarieth yet for mee poore wretche, or is for mee

caitife

cattife yet behynde.

5 Vbi ego illum quæram? Where shall I looke hym? or seeke hym?

5 Credo abductum in ganeum aliquò, I beleue he is carted some whether awaye into the brothell house, or stewes.

6 Persuasit ille impurus, sat scio. I am sure that lewde knaue hath perswaded hym.

8 Hic de illo grege est, This is one of ỹ schole: this is a whelpe of the the same heere, or one of that crewe.

10 Non ostendā me id velle, I will not make it knowē, ỹ I desire or seeke that: I wil not seeme to will that. ¶ The fourth Scene.

3 Nihil quicquam vidi lætius, I neuer sawe better sporte.

3 Proh Iupiter hominis stultitiam, Good lorde, see the folye of a man.

5 Mihi qui dedissem consilium, egit gratias, Hee gaue mee thankes for the counsell I gaue hym.

6 Disrumpor, I am torne with angre, I am rent with anguyshe or griefe.

6 Argentum adnumerauit ilicò, Hee tolde out money by and by.

7 Dedit preterea in sumptum dimidiū minæ, Hee gaue besides a riall to spende.

8 Id distributum est ex sententia, It was deuided as wee thought good.

9 Huic mandes, si quid rectè curatum velis, Geue this man the charge of it, if you would haue any thing well seene vnto.

10 Haud aspexeram te, I sawe not you.

Quid agitur? Howe goes the worlde: howe stãds the case, and what cheere?

11 Vestram nequeo mirari satis rationem. I can not alitle meruaile at your doinge.

14 Congrum istum in aqua finito ludere paulisper. Let this Congre playe a whyle in the water.

15 Vbi ego venero exossabitur. When I come, hee shalbe chinde, or haue the bones taken out.

17 Salsamenta hæc fac macerentur pulchrè. See this saltfishe bee well watered.

19 Vtrum studiòne id sibi habet an laudi putat fore? whether doth he that for affectiõ, or thinks he yt shalbe for his commendation?

21 Videre videor iam diem illum. Mee seemes euen now to see that daye. I seeme euen now to see that daye.

22 Profugiet aliquò militatũ. He will get him packing some way on warfare.

23 Istuc est sapere. This is wisdome, heere is witte.

27 Hæccine fieri flagitia? Is it meete that these shamefull actes shoulde bee committed?

28 Fratris mé pudet, pigetq;. I am ashamed and sory for my brother.

31 Tu quantus quantus nihil nisi sapientia es. You are alwitte howe great so euer you are, you are nothing but wisdome.

35 [illegible]ilantiam tuam tu mihi narras? Doest thou tell me thy carefullnes or diligence?

37 Eum vidisti hodie? Did you see him to daye?

38 Abigam hinc rus. I will sent him packinge

hence into the countrye.

38 Iam dudum aliquid illum rure agere arbitror. I suppose he is doing something in the countrye all this while.

Satin scis ibi eum esse? Are you sure he is there.

42 Nihil reticuit. He hath hid nothing, he hath concealed or kept nothinge close, or in secrete.

43 Interuenit de improuiso. Here came in sodenly, vnloked for.

45 Hæccine flagitia facere te? Is it well, that you shoulde committe these lewde prankes?

45 Hæc te admittere indigna genere nostro? was it meete you shoulde do these thinges so vnworthy for our stocke?

48 Est similis maiorum suorũ. He is like his auncestours.

51 Nihil prætermitto. I let scape nothinge.

54 Rectè sanè. Very well, or well in deede.

54 Hoc facito. Do this.

54 Hoc fugito. Eschewe or flye this.

55 Hoc laudi est. This is laudable, or prayse worthye.

55 Hoc vitio datur. This is reproued or misliked.

56 Non otium est nunc mihi auscultandi. I haue not leysure to harken now.

57 Piscis ex sententia nactus sum. I haue gotten fishes for mine mone tothe.

58 Hi mihi ne corrumpantur, cautio est. I must take heede they be not spilte.

63 Sedulò monco quæ possum pro mea sapientia. I teache or aduise him that I can, according to my wisdõe or skille or as well as my wit will serue me.

68 Vt homo est ita moré geras, According as hee is so you must beare w̄ him, you must take him as he is.

70 Tu rus hinc abis? Go you hēce into ꝯ countrey?

71 Ego vero hinc abeo, quādo is ꝯobré huc venerā rus abijt, Truly I will depart hēce sith he for whō I came hether goeth into the countrye.

73 Illū curo vnū, ille ad me attinet. I care for him only, he is myne own, and of my charge.

75 Ipse viderit, He shal perceaue it. or let him see to it.

75 Quis illic est, quem procul video Who is hee, whom I see afarre of?

75 Estne tribulis noster? Is not hee of our hundred? or what is not he of our warde.

76 Si satis cerno, is hercle est, Yf myne eyes fayle me not, yt is euen hee.

77 Amicus nobis iā inde a puero. Our frind euen from his childehode.

79 Homo antiqua virtutē ac fide A man of great vertue and credite.

81 Quā gaudeo, How glad am I.

82 Viuere etiam nunc libet, I take pleasure now to liue.

83 Operiar hominē hic vt salutem et colloquar I will stay for him here, ꝯ I may salute him & talke with him.

The fifte Scene.

1 Proh dij immortales, facinus indignum, O god it is a vitanous acte, or a shamfull deede.

2 Ex illāne familia tā illiberale facinus esse ortū? That so dishoneſt a fact shuld procede frō ſuch house?

5 Id illi nunc dolet. That greeueshim now: hee is now sory for that.

6 Nihilipendit. He passeth not, hee cares not, hee settes nothing by it, hee esteemes it not.

9 In te spes omnis nobis sita est. All our hope is in you: wee truste only to you.

10 Te solũ habemus, tu es patronus, tu pater, Wee haue none but you, you are our defẽder, you are our father.

12 Si deseris tu, perimus. Yf you forsake vs, wee are vndone, or cast awaye.

12 Caue dixeris. Beware, say it not, take heede, speake yt not.

13 Non me satis posse arbitror, I thinke I am not able.

23 An quicquam est etiam amplius? Is there any more yet? remaines yet any thĩge beehind or no? what els?

23 Hoc quidẽ ferẽdum aliquo modo. This trulye must sum way be suffered.

32 Pro certóne tu isthæc dicis? What? speake you this for a certaintie?

35 Solus omnem familiã sustẽtat. He only fyndes the whole houshoulde.

39 Pudet, nec quid agã, neq; quid huic respõdeã, scio. I am ashamed, and I know not what to do nor what to saye to this felowe.

40 Intùs clamat, Hee cryeth out within.

40 Miserã me, differor doloribus. I poore wretch am troubled with sorowes, or greeues.

45 Fidem vestram implorat. Hee desyres your ayde, or helpe.

47 Summa vi hanc defendam I will defend this woman with all myght or all endeuoure.

48 Cognatus mihi erat, Hee was my cosine.

48 Vnà à pueris sumus educati. Wee were brought vp of children. together.

49 Vnà sẽper militiæ et domi fuimus, Wee were alwayes together in warefare and at home.

50 Paupertaté vnà pertulimus grauem. Wee haue suffered greate pouertye together. wee haue bid muche sorowe together.

53 Quid mihi respondes? What aunswerest thou mee?

53 Fratrem cõueniam, I will talke with my brother.

54 Quod mihi de hac re dederit consilium, id exequar. What counsell hee shall geeue mee about this matter, that will I followe.

55 Tecum animo cogites, Thynke with youre selfe.

60 Fient quæ fieri æquum est omnia. All shalbe done which is reasonable, or meete to bee done.

61 Decet te facere, It becomes you to do yt.

66 Bono animo fac sis. Haue a good harte: see that you bee of good chere.

67 Apud forum est, He is at the market.

68 Vt res gesta est narrabo ordine I will shewe in order how the matter went, or how the case was handled.

70 De hac re, hæc est eius sententia. This is his aduise, opinion, or mynde vppon this matter.

¶ In the fourth acte the firste Scene.

1 Apud villam est. He is at the Ferme.
2 Eum aliquid operis facere credo. I beleue he is working, I beleue he is about some worke, or I beleue he doth somthinge.
10 Sat scio, I knowe well, or I am sure.
17 Quin tu otiosus es? Why are you idle?
18 Ego illius sensum pulchrè calleo, I knowe his meaninge very well: I know his mynde well enoughe.
22 Fuge modo intrò, Start in now, skippe in now, flye in.

¶ The seconde Scene.

1 Næ ego homo sum infœlix. Truely I am vnluckye or an vnfortunate man.
1 Fratrem nusquàm inuenio gentium. I cannot in all the worlde finde my brother.
5 Quin tu animo bono es, But haue you a good hart, be you of good corage,
8 Primus rescisco omnia. I firste knowe al matters.
10 Is solus nescit omnia. Hee onely knoweth nothinge, he alone is ignorant of all matters.
13 Nunquam hodie isthæc committam tibi. I wil not put thee in trust with this thinge to doye.
17 Quæ hæc est miseria? What a mysery is this?
18 Quid ille gannit? What doth hee chatter? what clappereth he? what prates hee?
18 Quid ais bone vir? What say you good man? what say you sir.
19 Equidem perij, Truely I am striken deed, I

am

am gone all saueinge the shadowe. I am vtterly vndone.

19 Quid tibi est? What haste thou? what ayleth thee.

22 Me impulsore hanc emptã esse ait, Hee sayethe shee was boughte by my instigation, counsaile or procurement.

26 Patrissas. Thou doest like thy father, thou art thy fathers owne childe.

26 Virum te iudico, I iudge the a man, I coumpt the a man.

30 Idem sensit quod ego, He was of my mynde, or opinion, he thought as I did.

30 Te esse huius rei caput, That you were chiefe in this matter.

31 Estne frater intus? Is my brother within?

33 Diminuetur tibi quidem iã cerebrũ. Thy head surely shalbe broken, thy pallet shalbe knocked.

34 Nomen nescio alterius hominis sed locum noui vbi sit. I know not that mãs name, but I know the place where he is abidinge.

35 Quid ni nouerim? Why should not I know.

36 Præterito hac recta platea sursũ. Go right vp by this streete or go right vp beyond this streat.

36 Vbi deuenerit. When you shall come thither, or when you are there.

39 Hac pergito. Go this waye.

45 Ad dextram. On the right hande.

46 Ego te exercebo hodie vt dignus es. I will handle or exercise the to daye as thou arte worthye.

52 In amore est rerum. Hee is all in loue.

51 Ego iam prospiciam mihi: I will now looke to my selfe.

55 Cyathos sorbillans, paulatim hunc producam diem, I will passe this daye by litle & litle with often sippinge or lyttinge the cuppes: or I will spende this daye in typpinge.

¶ The thirde Scene.

2 Meum officium facio. I doe my duetye.

6 Nunquam te aliter atque es, in animum induxi meum. I neuer thought otherwise of you then as you are.

10 Si ita æquum censes. Yf you thinke it reasonable so.

10 Si ita opus est facto. If it bee necessarye to bee done so.

11 Illi animũ releuabis. You shall ease his harte.

11 Dolore ac miseria tabescit, Hee pynes or hee weares away with greefe and sorowe

12 Tuo officio fueris functus. Thou shalte doe thy duetye.

18 Et rectè et verum dicis, You saye both wel and truely, you speake but reason.

¶ The fourth Scene.

1 Discrucior animi, I am greatly vexed in my mid.

3 Animus obstupuit timore, My mynde was dysmayde with feare.

5 Vah, quomodo me hac expedia turba? Oh, how shall I rid or deliuer my selfe out of this trouble?

6 Suspicio de me incidit, I am suspected, suspitiõ is had of mee.

7 Mihi indicium fecit, Hee ꝛt mee vnderstande

of yt.

10 Satis diu nobis verba dediſti, Thou haſt deceiued vs longe enoughe.

20 Mea culpa fateor fieri, I confeſſe yt was done by my faulte.

22 Ceſſatum eſt, It hath ſtayed or taried.

25 Aperite actutùm oſtiũ, Open the doze quickly.

26 Prodit neſcio quis, Ther comes forthe I know not who.

26 Concedam huc, I will get me hether, I wilbe here. or I will ſtand here.

¶ The fift Scene.

4 Quid huic hic negotij eſt? What hath this man to do here, or what is his buſineſſe here?

4 Tune has pepuliſti fores? Did you knocke at this gate, or at theſe dozes?

8 Mirabar quid hic negotij eſſet tibi. I maruayled what your buſines was here.

9 Salua res eſt. The caſe goethe very well, the mater is well enough, All is well.

10 Quid tibi iſthic eſt rei? What madeſt thou there?

01 Nihil mihi quidem, Nothinge I truly.

11 Amicus quidam me a foro abduxit. one of my frindes brought mee away frõ ỹ market, Warte, Burſe or Royall exchaunge.

14 Quid rum poſtea? What then afterwardes? What matter made that what enſued?

16 Perge, Forwarde, goe to, on.

16 Virgo orba eſt patre, The maide is fatherleſſe.

21 Animo male eſt, My harte greiues mee, or my harte aketh with ſorowe.

32 Quid illi creditis fore animi? How do you thinke hee will take it, what harte will he haue thinke ye.

33 Cum illa consuevit prius Hee was first conuersant with her.

34 Illam miserè amat, He loueth hir marueilously, or exceedingly,

40 Hæc te dicere æquũ fuit? Was it reason you should speake these thinges?

44 Quid nobis cum illis? What haue wee to doe with them.

45 Quid lachrimas? Why doest thou weepe.

45 Obsecro, ausculta, Harken I pray you

46 Quæ agis cure sunt mihi; I haue a care for the thinges which thou doest.

47 Velim me promerentò ames, I would to god you should loue mee deseruing the same, or loue mee as I deserue.

48 Mihi vehementer dolet, I am very sory, it greues me wonderfully.

49 Me tui pudet, I am ashamed of thee.

49 Ingenium noui tuum liberale. I know your honest nature well.

60 Nolim exteras mulieres te socordem eodem modo, I would not haue thee so retchlesse, wilfull and careless in other thinges.

63 Obsecro nũ iudicis tũ hunc me? I pray you now, do you mocke me?

65 Deum comprecare, Pray vnto god, beseeche god with thy prayer.

87 Magis te quam oculis meis amo meos; I loue thee better then myne owne eyes.

72 Ego eo intrò, vt quæ opus sunt parétur, I will get me in, that those thinges which are necessary, maye bee purueied, or prouided.

73 Tu fac vt dixi, si sapis, Do you as I haue saide, if you bee wise.

78 Magnam mihi iniecit curam, Hee hath put me in greate feare.

78 Cesso ire intrò? Do I staye or linger to go in?

The sixte Scene.

1 Defessus sum ambulando, I am wery with walkynge.

3 Perreptaui vsquè omne oppidum, ad portam, ad lacum, et quo non? I haue creapt almost ouer all the towne, to the gate, to the lake and where not? or what place haue I not bin at?

The seuenth Scene.

13 Dij bene vertant, God send it well, god prosper it.

15 Quid nunc factum est, What is yet now to come? what is there now behinde?

16 Iam virginē despōdi, I haue now betrouthed the mayden.

17 Res composita est, The matter is at a poinct, the case is ended.

18 Dempsi oēm metū, I haue takē away al feare.

26 Si non pretio, at gratis, If not for mony, yet for naught.

30 Sanū ne te credis esse? Doest thou thinke thou art well in thy wittes?

30 Equidem arbitror, Surelye I thinke so.

37 Omitte tuam istam iracundiā, Geue ouer this your cholet or bee not angrye.

¶ In the fifte acte the
firste Scene.

1 Te curâsti moliter, You haue shewed your selfe a minion, you haue behaued your selfe finely.

2 Lautè munus administrâsti tuũ, You haue don e your dutye trimly, or passing well.

3 Omnium rerum satur, Full of all thinges.

4 Prodeambulare huc libitum est. I haue a pleasure to com walke hether, or it likes mee well to walke to this place.

7 Verba fundis sapientia, Wisdome, you speake in vaine, wyt whither wilt thou.

9 Rem tuam stabilisses, You had made your matter sure.

13 Sanè nollem huc exitũ, Truly I wold I had not come out hither.

¶ The seconde Scene.

6 Non manus abstines mastigia? Wilt not thou holde thy handes Roage or naughty packe?

7 An tibi mauis cerebrum dispergi? Or hadst thou rather haue thy pate broken?

10 In angulum aliquò abibo, I will get some whether into a corner.

10 Edormiscam hoc villi, I will sleepe out this wine, or I will digest this surfette with sleepe.

¶ The thirde Scene.

4 Oeælum, ô terra, ô maria, O heauen, O earthe, O sea.

5 Resciuit omnem rem, Hee knoweth all the matter.

6 Succurrendum est illi, It is needefull to helpe him.

him.

8 Tandem reprime iracundiam atq; ad te redi, Ceasse thine anger at lasse, and call thy selfe to remembrance.

17 Non æquum dicis, Thou speakest not that is reasonable.

10 Ausculta paucis nisi molestũ est, Harke a worde or two, if it maye not trouble you.

3 De summa nihil decedet, Nothinge shallbe diminished of the sum.

33 Et mihi et' tibi et illis dempseris molestiam, You shall please both me, and your selfe, and also them. You may ryd vs all out of trouble.

35 Isthuc ibam, I was aboute to tell you ỹ same thinge, I came to the same pointe.

4 Confido fore id quod volumus, I trust ỹ wilbe whiche wee desire.

52 Da te hodie mihi, Folowe mee to day, be ruled now be mee.

53 Exporrige frontem, Bee mery, bee of good cheare.

53 Ita tempus fert, faciendum est, As tyme requireth, so must I doo.

55 Prima luce ibo hinc, I will go hence at breake of the daye.

56 Ego isthuc videro, I will see this.

64 Nũc mihi vidêre sapere, Now thou semest wise vnto mee, or now I thinke you wyse.

The fourth Scene.

6 Re ipsa repperi, I haue founde it in deede.

9 Suam semper egit vitam in otio, Hee liued allwayes in idlenes.

41 Sibi vixit, Hee was all for him self, he cared for none but him selfe.

18 Illi credunt consilia omnia, They committe all ther counsaile to him.

25 Ego a meis me amari et magni pendi postulo, I couet or desire to be beloued, and well regarded of myne owne.

27 Mea minimè refert, I passe not a whit, it toucheth not mee.

27 Sum natu maximus, I am the eldest.

¶ The fifte Scene

1 Ne abeas, longiùs, go not farre of.

2 O noster quid fit? quid agitur? O trusty seruãt to vs all, What is done: how goeth the worlde

5 Seruũ haud illiberalẽ præbeas te, Thou shewest thy selfe an honest, or good seruaunte.

7 Ipsa re experiere propediem. Thou shalt trye it by the effect within this few dayes or shortlye.

¶ The sixt Scene.

5 Est spectatus satis, Hee is sufficiently tryed

¶ The seuenth Scene.

2 In apparando consumunt diem, They spend the daye in apparaylinge.

15 Quid mea? What passe I?

16 Dij tibi bene faciant, God sed you good lucke, god spede you well.

¶ The eight Scene.

5 Haud aliter censeo, I am of the same opinion.

11 Ineptis, Thou playste the foole, the dizard, or patch, thou trifleſt.

13 Nihil agis, Thou doest nothinge, it is to no purpose thou doest.

13 Fieri aliter non potest, It can not bee done o-
therwise.
14 Deliras, Thou dotest.
14 Sine te exorem, Let mee intreate you, let mee
obtaine of you.
15 Insanis, you are beside your selfe.
15 Age, da veniam. Go to, forgeue or pardon or
gene him leaue.
14 Hoc confit quod volo, This is done whiche I
desyre.
27 Agelli hic sub vrbe est paululũ, There is a li-
tle piece of ground here hard by the cittye.
29 Bonus est, noster est, Hee is a good fellow, hee
is one of our stocke.
31 Bene et sapienter dixisti, You haue sayde well
and wisely,
33 Re ipsa fieri oportet, It must bee done in deede.
35 Tu mihi es germanus pariter corpore et ani-
mo, You are mine owne brother both body & soule.

The ninth Scene.

1 Factum est quod iussisti, That you commanded,
is done.
1 Frugi homo es Thou arte a good husbande.
4 Quodnam ob factum? For what cause? why so?
for what feate?
5 Vsq; a pueris curaui ambos sedulò, I haue ear-
nestly cared for thẽ both euẽ frõ their childhod.
9 Non mediocris hominis hæc sunt officia, These
are not ỹ pointes or qualities of a meane man.
9 O lepidum caput, O merry heade O, pleasaunt
companion.
16 Vtinam hoc perpetuum fiat gaudium,

I would to god this ioye might be euerlastinge.

20 A me argentum, quantiest, sumito, Take as muche money of mee as it is worthe.

21 Dij tibi, oro, omnes semper omnia optata offerant, I desire that all the gods may accomplish all your petitions or requestes.

22 Processisti hodie pulchrè, You haue gone well forwarde to daye, you haue well holpen youre selfe to day.

23 Si aliquid ei præ manu dederis, If you geeue him somewhat before hande.

27 Quæ res tam repentè mores mutauit tuos? What matter hath so suddenly chaunged, or altered your maners or condictions?

28 Quæ isthęc subita est largitas, What largesse is this vpon the suddayne?

34 Facite quod vobis lubet, Doe as it pleasethe you.

36 Impensè cupiris, You desire earnestlye.

36 Consulitis parùm, You take small counsell.

39 Scis quid facto opus est, You knowe what is necessarye to bee done.

Ex Hecyra in the prologue.

Orator ad vos venio, sinite exorator sim, I come to you an intreatour, let me be an obtayner, I come to you to intreat, let me obtayne.

16 Sciebam dubiam fortunam esse, I wist well y fortune was doubtfull.

28 Aequo animo attendite, Harken you patiently geeue diligente care quietlye.

40 Populus cõuolat, tumultuãtur, clamant, The people resort together, they keepe a hurly burley, they crye out.

41 Ego meum non potui tutari locum, I was not able to keepe mine owne place.

43 Turba nulla est, otium & silentium est, There is no trouble, there is peace and quietnes, or there is leasure and silence.

44 Agendi tempus mihi datum est, A tyme to playe is graunted mee.

48 Nunquam auarè statui pretium arti meæ, I haue neuer sought to enriche my selfe by my skyll, or knowledge.

50 Eum esse quæstum in animum induxi meum, quàm maximè seruire vestris commodis, I haue thought in my minde that to be my gaine, greatly to kourder, or profite you.

2 Sinite impetrare me, Let me entreate you, graunt mee leaue.

3 Se in vestram commisit fidem, He hath committed him selfe wholy vnto your safegarde, tuition, or credit.

6 Mea causa causam hanc accipite, Take this cause in hande for my sake.

9 Date silentium, Keepe ye silence, holde your peace.

¶ In the firste Acte, the first Scene.

Iurabat quàm sanctè, Hee made a great othe, he swore very deepely.

Te sedulò & moneo & hortor, I vnfaynedly both warne and exhorte thee.

12 Suam voluptatem explet, Hee hath or taketh his pleasure.

The seconde Scene.

7 Salue multum, Good morowe hartely, or God saue you hartely.

9 Vbi te oblectásti tam diu? Where haue you solaced your selfe all this long whyle? where haue you merely passed the tyme so long?

10 Minime equidem me oblectaui, Truelye I haue taken small pleasure.

15 Non dici potest quàm cupidus eram huc redeundi, It cannot be sayde howe desirous I was to retourne hether.

19 Illic non licebat nisi præfinitò loqui, Ther I mought not speake but as he would.

27 Ita dij deæque faxint, God graunt it so.

28 Sed quî ist huc credâ ita esse? But how shoulde I beleue that this is so?

29 Non est opus prolato, It needeth not to speake it.

29 Hoc percontari desiste, Leaue or reast to aske this question.

30 Ne id fiat palàm, That it mought not come abroade, that it mought not be knowen.

36 Vera prædicat, Hee sayeth truthe.

38 Ad ingenium redis, You come to your olde vse, or nature.

39 Fidem do, loquere, I promise on my faith, speake.

46 Acriùs instat, Hee doth vrge or followe hym more earnestly.

50 Illud visum est neutiquam graue, That [illegible] med[illegible]

med not at all grieuous.

57 In quod me conieci malũ? In what euil haue I brought my selfe? into what mischiefe haue I cast my selfe?

58 Non potero hoc ferre, I shall not be able to abide this.

60 Vxorem deduxit domum, Hee brought home his wyfe.

65 Non verisimile dicis, nec verum arbitror, It is not like to be true that you say, neither doe I thinke it true.

68 Diebus sanè pauculis pòst, Truely in a fewe dayes after.

69 Me solum seduci foràs, Hee caried me onlye asyde out of doores.

77 Pium ac pudicum ingenium narras, You shewe a godly and chaste nature.

82 Quid interea? What in the meane space, or tyme?

85 Ea res maximè multo disiunxit illum ab illa, That matter did most of al seperate him frõ her.

86 Liberali esse ingenio decet, It is meete that he be of a good nature.

97 Ad hos redibat lege hæreditas, The enheritaunce came vnto them by right, or by ỹ lawe.

98 Reliquit hîc cum matre vxorem, Hee left his wife here with her mother.

100 Rarò in vrbem venit, Hee commeth seldome into the citie.

102 Dies compluſculos bene conueniebat inter eos, They agreed well a whyle.

104 Miris modis cæpit odisse Soſtratã, Hee begã

wonderfully to hate Sostrata.

109 Simulat se à matre accersi ad rem diuinam, She fayned that shee was sent for by her mother to serue God, or to do some godly sacrifice.

117 Quid egerint inter se nondum etiam scio, I doe not yet know what they haue done betwixt them selues.

119 Habes omnem rem, Yee knowe the whole matter, I haue tolde you all.

119 Pergam quò cœpi, I will goe whether I began, I will goe on my iorney.

121 Dij vortant bene quod agis, God sende it a good ende, whiche you goe about.

¶ In the seconde Acte, the first Scene.

8 Quamobrem accuser nescio, I know not why I am accused.

10 Vnà inter nos agere ætatem licet, Wee may leade our liues together.

10 Dij mala prohibeant, God forbidde these mischieues, God keepe or turne away these euils.

11 Me abs te immeritò esse accusatum postmodũ rescisces, You shall knowe hereafter, that you haue accused me wrongfully.

12 An quicquã pro istis factis dignum te dici potest? Can any thing be spoken worthy of thee for these pranckes?

13 Me & te & familiam dedecoras, Thou doest dishonest mee, and thy selfe, and thy familye.

17 Me omnino lapidem haud hominem putas, Thou doest iudge me a stone and not a man.

18 Ruri esse soleo, I am wont to be in the cõtrey

27 Rus habitatum abij, I went or departed to dwell in the contrey.

31 Non mea opera neque culpa euenit, It chaunced not by my meanes or faulte.

31 Imò maximè, Yea especially.

32 In te omnis hæret culpa, All the faulte is in you.

35 Haud equidem dico, Truely I say not so.

36 De te equidem satis scio, I knowe you surely well enough.

The seconde Scene.

8 Video in illarum potestate esse te, Nowe I see that your head is vnder their girdles, or that you be at their becke.

10 Haud ita decet, It is not meete so.

11 Si quid est peccatum à nobis, profer, If wee haue offended any thing, speake it, out with it.

16 Hoc tibi haud concedo, I doe not graunt you this.

19 Non adeò me clàm est, It is not so vnknowē to mee.

21 Et diligentiam vestram & benignitatem noui, I knowe your diligence & liberalitie. I knowe both your readines and goodwill.

22 Omnia esse vt dicis, animū induco credere, I am minded to beleue, that all matters goe as you saye.

24 Si facere possum nullo modo, If I might doe it by no meanes.

26 Sanctè adiurat non posse, He sweareth a great othe he cannot.

28 Sum animo leni natus, I am gētle by nature.

30 Certumnè est isthuc? Is this very true?

¶ The thirde Scene.

3 Sum extra noxã, I am innocent, or fautlesse,

4 Non facile est excusatu, It is no easie matter to be excused.

7 Filium multis modis iam expecto vt redeat domum, I looke earnestly for my sonne now, that he should returne home.

¶ In the thirde Acte, the first Scene.

3 Haccine causa ego eram tantopere cupidus redeundi domum? Was I so desyrous to returne home for this cause?

4 Quanto fuerat præstabilius vbiuis gentium agere ætatem quam huc redire? Howe muche had it bene better to haue lyued any where, then to returne hether?

12 Leuia sunt hæc, quæ tu pergrauia esse in animum induxisti tuum, These thinges are easie, whiche you thinke very grieuous.

13 An quisquam vsquam gentium est æquè miser, vt ego, Is there any aliue, or in the world, so miserable as I?

14 Habebam animum amori deditũ, My minde was set to loue.

16 Nunquam ausus sum recusare eam, quã mihi obtrudit pater, I neuer dared to refuse her, whome my father thrusteth to mee, and will needes force me to haue.

17 Vix me illinc abstraxi, I haue hardly escaped thence, I haue with great paynes shifted my selfe thence.

17 Impe-

17 Impeditum expediui animum, I haue deliuered, or set at libertie my entrapped minde.

18 Noua res orta est, There is a newe matter founde out.

20 Quid restat nisi vt fiam miser? What is behind sauing that I shalbe brought in thraldome?

22 Vxori obnoxius sum, I am bound to my wyfe, I am subiect to my wyfe.

24 Magnum nescio quid necesse est euenisse, It could not otherwyse bee, but that a great matter I knowe not what should chaunce.

25 Ira inter eos intercessit, There came debate, or anger amongst them, They fell out amongste them selues.

25 Haud parum est, It is no small matter.

34 Me venisse nuncia, Say I am come.

35 Agedum ad fores accede propiùs, Go to, come neere the doore.

40 Nescio quid magnum malũ me cæles, I wote not what great ill thou hydest frõ mee.

45 Cesso hinc ire intrò? Doe I linger to go in?

49 Inuisos omnes nos esse illis sentio, I perceiue they hate vs all.

50 Heri nemo voluit Sostratam intrò admittere, No body would let in Sostrata yesterday.

56 Hera in crimen veniet, ego vero in magnum malum, My maistresse shalbe blamed, and I shrewdly vsed.

¶ The seconde Scene.

1 Nescio quid iamdudũ hic audio tumultuari, I hearde a good while agone, there was trouble here. I know not what it was. or I wote not, why it was.

8 Malè metuo ne magis morbus aggraueſcat, I am ſhrewdlye afearde leaſte the diſeaſe ſhould encreaſe more.

11 Dijs habeo gratias, I thanke God.

12 Iſthoc verbo animus mihi redijt, This worde hath encouraged me againe.

15 Omnem rem narrabit ſola ſoli, Shee beyng alone with him, will tell the whole matter, ſhe will tell him all when they be alone together.

18 Mea mater ſalue, deare mother, God ſaue you.

18 Gaudeo ſaluum veniſſe, I am glad you are come ſafe, or in good health.

18 Saluáne eſt Philumena? Is Philumena in health?

19 Meliuſcula eſt, Shee is ſomwhat better then ſhee was.

19 Vtinam iſthuc ita dij faxint, I woulde God would bring it ſo to paſſe. I wyſh God would ſaye Amen to it. God graunt it be ſo.

20 Quid tu lachrymas? quid es nunc tam triſtis? Why weepe you? why are ye nowe ſo ſadde?

23 I ſodes intrò, Goe in if thou dareſt.

23 Cõſequar iã te, I will come ſtraight after you.

¶ The thirde Scene.

1 Nequeo mearum rerum initium vllum inuenire idoneum, I cannot fynde any begynning fit for myne affaires, or buſines.

3 Vnde exordiar narrare quæ nec opinanti accidunt? Whence ſhall I begynne to ſhewe the thynges whiche chaunce to mee before they are thought of?

3 Partim quæ perſpexi his oculis partim quæ accepi his auribus, Partly which I ſawe wᵗ theſe eyes, partly which I heard with theſe eares.

5 Me intro corripui timidus, I being afeard got me in quickely.

8 Me de repentè aſpexerãt, They caſte their eyes ſubdainly vpon me.

9 Continuò vultum eorũ ſenſi immutari, I perceiued their countenance changed by and by.

10 Vnus illarũ properè præcurrit, One of them ran haſtely before.

12 Ego eius videndi cupidus rectà conſequor, I deſirous to ſee him folowed ſtreight after.

19 Ad genua accidit lachrymans, Hee fell downe weeping at his knees.

25 Nequeo quin lachrymẽ miſer, I poore wretch can not chooſe but weepe.

31 Id facias quod in rem ſit tuam, Do that which may be for your profite.

34 Menſis hic iam agitur ſeptimus, This is now the ſeuenth moneth.

40 Hic nihil eſt quicquam incõmodi, You haue no diſcommoditie by this.

43 Id neutiquam honeſtũ eſſe arbitror, I thinke that to be no whit honeſt at all.

44 Me amor grauiter conſuetudoq; tenet, Loue, & cuſtome or acquaintãce doth earneſtly hold me.

47 Amor ad hanc rem excitarum me reddidit, Loue hath ſtirred mee vnto this matter.

49 Hunc minime eſt opus in hac re adeſſe, It needeth not that this man be preſent in this affaire.

57 Aliquò mihi eſt hinc ablegandus, I muſt ſend

hym

him away somwhether from hence.

¶ The fourth Scene.

10 Haud clam me est, I knowe it well.

12 Te causæ impellebant leues, Light, or slender causes enforced thee.

15 Ego hunc adibo, si quid me velit, I will goe vnto this man, if he will any thing with me.

16 Etiã tu nunc hic stas? Doe you stande here yet?

16 Equidem te expecto, Truly I looke for you.

17 In arcem transcurso opus est, It is needefull to runne into the castle. It standeth me vpon, to make a starte into the Castle.

18 In arcem? quid eò? Into the Castle? what there to doe?

22 Quid vis dicã? what would you I should say?

23 Cõstitui me hodie conuenturũ illũ, I haue determined, or apointed to talke with him to daye.

24 Ne me frustrã illic expectet, That they may not looke in vayne there for mee.

25 Non noui hominis faciem, I knowe not the mans face, I knowe him not if I sawe him.

28 Manedmne vsque ad vesperum? What? should I staye vntill night?

30 Quid agam infœlix? What shall I doe vnhappy wretche?

30 Prorsus nescio quo pacto hoc cælem, I know not at all by what meanes I mought keepe this geare secrete.

32 Me miserer mulieris, I haue compassion or pitie on the woman.

33 Quod potero faciam, I will doe what I am able, or what I can.

36 Horsum pergunt, They come hitherwarde.

35 Quid dicam, incertus sum, I am vncertaine what I may saye.

¶ The fifte Scene.

5 Salue mi pater, God saue you my louing father.

6 Bene factum, It is well done.

10 Voluptati obsequens fuit, dum vixit, He was geuen to pleasure whyle he lyued.

14 Illum viuum & saluum vellem, I woulde hee were alyue and in health.

14 Impunè isthuc optare licet, You may wyshe this thing without daunger, or perill.

16 Philumenam ad se accersi iussit, He commaunded that Philumena should be fetched to him.

16 Dic iussisse te, Say that you haue geuen commaundement.

18 Omnem rem scio vt sit gesta, I knowe the whole matter, howe it goeth.

22 Fideli animo & benigno in illam & clementi fui, I haue had loyal, courteous, and gētle harte towardes her.

25 Te ex ipsa id velim resciscere, I woulde you shoulde learne that of her selfe.

26 Testor deos, I take God to witnesse.

29 Fuisse erga me miro ingenio expertus sum, I haue tried or proued that shee is of a very good nature towardes mee.

42 Illā à me distrahit necessitas, Necessitie doth pluche her from mee.

43 Tibi id in manu est, You haue it in your hāde, it is in your power.

45 Quo

45 Quo abis? mane, mane inquã, quo abis? Whether goest thou? stay, stay, I say, whether goest thou?

46 Quæ hæc est pertinacia? What stubbernes is this?

47 Dixin' hanc rem ægrè laturum esse eum? Did I not saye hee woulde take this matter vnpacientlye, or in ill part?

49 Non credidi adeò inhumanum fore, I did not beleue that he would be so vngentle.

53 Tu proteruè iracundus es, You are frowardly or waywardly angrye.

54 Percontumax rediſti huc nobis Pamphile, you are returned Pamphilus hether a very rebell.

55 Meritò iratus eſt, Hee hath good cauſe to bee angrye.

57 Etiam mecum litigas? Doe you pleade or debate the matter yet with me?

60 Audi paucis, Harke a woorde or twoo.

60 Abijt, quid mea? Hee is gone, what paſſe I?

61 Inter ſe tranſigant ipſi vt libet, Let them ende it betwixt them ſelues as they thinke good.

63 Quæ dico parui pendũt, They weye not what I saye.

¶ In the fourth Acte, the firſte Scene.

1 Quid agam? quo me vertam? What ſhall I do? whether ſhall I tourne mee?

13 Iſthuc patrem rogare eſt æquum? Is this fit, reaſonable, or right for a father to aſke?

13 Rectè, & tẽpore ſuo peperit, Shee is brought abedde well, and in good tyme.

18 Adeóne peruicaci eſſe animo? What? to bee ſo ſtub-

ſo ſtub-

so stubburne, or heady a mynde?

31 Ego illorũ esse hanc culpã credidi, I thought that it was their faulte.

21 Nunc mihi in mentem venit, It commeth nowe into my remembraunce, or mynde.

27 Multò prius sciui quàm tu, I knewe it long before you.

33 Adeon' me esse peruicacem censes? Doe you thinke that I am so obstinate?

42 Solũ solus conueni, I talked with him alone.

43 Roga velítne, an non, Aske him, whether hee will or no.

44 Rectè consului, I haue well prouided, or I haue geuen good counsayle.

47 Incendor ira, I burne with anger, I am sette on fyre, or chafed with anger.

51 Nullam credo mulierem me miseriorem viuere, I thinke there is no woman bearing life more miserable, then I.

54 Sententia eius mutari potest, His mynde or opinion may be chaunged.

56 Eripuit vi, Hee tooke her away perforce, or by violence.

¶ The seconde Scene.

4 Nunquam sciens commerui, I haue not deserued it to my knowledge.

5 Firmâsti fidem, You haue assuraunce, you haue confirmed your promise.

12 Quæso quid isthuc consilij est? I praye you what counsayle is this?

14 Haud facies, neque sinam, Thou shalt not doe it, neither will I suffer it.

17 Nihil

17 Nihil mihi voluptatis adfert, It delighteth me nothing.

18 Satias me iam tenet studiorum istorum, I am full or weary of these studies.

19 Hæc mihi nunc cura est maxima, This is my greatest care.

22 Omnes causas præcidam, I wyll cutte of all causes.

23 Me hac suspitione exoluam, I will put my self out of this suspition.

23 Illis morem gessero, I will obey them, I wyll please them. I will followe their phantasie.

25 Quàm fortunatus cæteris sum rebus, Howe happy am I in other thinges?

26 Da veniam hanc mihi, Geue me this leaue, or graunt me this.

27 Hæc res non minùs me malè habet quàm te, this matter grieues me no lesse thē it griues you

¶ The thirde Scene.

2 Istuc est sapere, This is wisdome.

6 Ita vt iubes faciam, I wil do as you bidde me.

8 Incertus sum quid sim facturus, I knowe not what to do, I am vncertaine what I may doe.

10 Non minuā meū consiliū, I will not chaūge my minde, I will not alter my determination.

10 Ex vsu quod est, id persequar, I will followe y which suiereth or fetcheth my purpose or turne.

12 Tua refert nihil, It toucheth you nothing, or it makes no matter to you.

14 E medio æquum est excedere, It is reason wee goe into an other worlde, or wee departe this life.

14 Nos fabulæ sumus, We are laughing stockes, talking stockes, matter for men to teste at.

The fourth Scene.

1 Tibi sum iratus grauiter quidem, Surely I am very angry with you.

2 Herelè abs te factum est turpiter, Certainly it was vnhonestly done of you.

4 Oportunè te mihi in ipso tempore ostendis, you appeare vnto me fitly, euen in good time, or in the nicke.

6 Quid respondebo his? What shall I saye to these, or what shall I aunswere these men?

6 Quo pacto hoc aperiam? After what sorte shall I open this?

9 Nullam de hijs rebus culpam commeruit, Shee is not to be blamed for these thinges.

20 Bene nuncias, You tell good newes, you bring good newes.

21 Et gaudeo natum illum, & illam saluã, I am glad that bothe hee is come to the worlde, or borne, and that shee is in good health or well.

24 Hoc mihi videtur factum prauè, Mee thinke this was naughtly done.

26 Iamdudum fuerat ambiguum hoc mihi, I did doubte of this a good whyle.

29 Hunc videre sæpè optauimus diem, Wee did oftentimes wishe to see this daye.

31 Habeo gratias dijs, I thanke God.

32 Noli aduersari mihi, Be not against me.

44 In manu non est mea, It lieth not in me, or in my hande. It is not in my power.

46 Ridiculè rogas, Thou doest aske or desire ridiculously, your question is foolishe.

50 Quæ hæc amentia est? What folye is this?

51 Prorsus iam tacere nequeo, I cannot in anye wyse holde my peace nowe.

58 Adempeam hanc tibi causam vides, You see this occasion is take from you, or you haue lost this occasion.

59 Puer clàm natus est, The boye is borne in hugger mugger, or priuelye.

60 Erras, tui animi si me ignarum putas, You are deceiued if you thinke I know not your minde.

61 Huc animum adiungas tuum, Geue or applye your mynde this waye.

63 Animo æquo tuli, I tooke it pacientlye.

66 Fecisti vt decuerat, you haue done as it was meete.

68 Illi tu obsecutus, facis huic iniuriam, Whyle you please him, you doe iniurie to this man.

71 Fingis falsas causas ad discordiam, you feigne vntrue quarelles, or seeke forged matters to cause strife or variaunce.

74 Plane hic diuinat, Trulie this felowe doth prophecie, or foretell.

77 Dabo iusiurandum, nihil est istorum, I wyll take an othe, that there is none of these, or it is none of these.

79 Omnibus modis miser sum, nec quid agam, scio, I am in euery respecte miserable, neither knowe I what to doe.

81 Promoueo parùm, I goe forwarde but little.

87 Non mirum, si hoc ægrè tulit. It is no meruaile yt hee toke this heauily, or vnpatiently.

93 Quid ego agam? quid das consilij? What shall I doe then? what counsell geeue you mee?

98 Te rogo in hac re adiutor sis mihi, Helpe mee in this matter I beseeche you.

100 Manere affinitatem hanc inter nos volo, I desire yt this affinitie may remayne, or continue betwene vs.

103 Aliquam puero nutricem para, Prouide some Nurse for the childe.

¶ In the fifte Acte the first Scene.

1 Non hoc de nihilo est, quod nunc me conuentum expetit, It is not for nothinge yt he would gladly talke with mee.

2 Nec me multum fallit, Neither am I muche deceaued.

5 Credo nonnihil te mirari, I beleue you do somwhat meruaile, or I beleue you maruaile not a lytle.

6 Te huc foràs euocari iussi, I badde you shoulde bee called forthe of doores hether.

9 Nihil periculi est tibi a me, I can not hurte, or endammage thee.

18 Nondum etiam dixi id quod volui, I haue not yet spoken that I mynded.

22 Puerum clàm voluit extinguere, She woulde priuilye haue killed the childe.

28 Te hoc crimine expedi, Rid thy selfe of this blame, dyspatche thy selfe of this crime, cleare thy selfe of this fault.

34 Facilem beneuolumquè lingua tua iam tibi me reddidit, Thy tounge hath made me fauourable & id well willinge towardes thee.

35 Ego quoquè etiam credidi, Yea I beeleued this also.

37 Nostra vtere amicitia vt voles, Bee our frinde as you list, vse our frendshippe as you list,

40 Periculum facias, Assay, trye, proue.

¶ The second Scene.

1 Nihil apud me tibi defieri patiar, I will do what I am able for you, there shalbee nothynge wantinge that I may do for you.

4 Puero nutricem adduxit, Hee hath brought a nurse for the childe.

5 Deierat ꝑ sanctè, Hee swore a greate oth.

12 Nunc experiamur, Now let vs proue, or trye yt.

14 Missam iram faciet, Hee will asswage hys anger.

15 Peperit clàm, Shee hath brought forthe a chyld in secret, or preuily She is brought a bedd in huggermugger.

16 Profectò in hac re nihil mali est Certaynly there is no hurte in this matter.

18 Quid isthæc mihi narras? Why doest thou tell mee these thinges,

26 Illos errore et te simul suspicione exolues, Thou shalt bothe cleare them from error, & thy selfe from suspicion.

¶ The thirde Scene

2 Totum desedi diem, I haue sitte idle all thys daye.

9 Quid huic est hic rei? What hath this man to do e heere.

10 Opportunè te offers, You come in goode tyme, yon come in pudding tyme.

10 Properè curre ad Pamphilum: Runne quickly to Pamphilus.

11 Dic me orare vt veniat, Say I desire hym to come, or pray hym to come at my request.

16 Hodie mihi potestas haud data est. I was not lycenced to day. I could not to daye.

17 Cursando atquè ambulando totum hunc contriui diem. I haue spent this whole day, in runnynge and goinge,

18 Quantam obtuli aduentu meo lætitiam Pamphilo hodie? How ioyfull haue I made Pamphilus to daye by my comminge?

19 Quot commodas res attuli? How many fine thinges did I bringe?

19 Quot ademi curas? How many cares haue I taken awaye?

22 Suspectus ego patri fuit, His father did suspect hym.

24 Abhinc menses decem, Ten monethes a go.

26 Extimui ilicò, I feared by and by.

27 Quid exanimatus es obsecro? Why are you so dismayde I pray you. or why are you so damped I beseche you?

29 Cæpi instare vt dicat, I begāne to brge him to

speake yt.

15 Hæc tot gaudia illi contigisse lætor, I am glad that so many ioyes haue chaunced vnto him.

36 Non est in rem nostram, It is not for our commodytye.

42 Incommoda æquum est ferre, It is reasone wee suffer discommodities or losses.

The fourth Scene.

7 Itanè est factum? Was it done so?

8 Quis me est fortunatior? Who is more happy then I?

9 Egonè te pro hoc nuntio quid donè? Shoulde I geue you any thinge for this message?

12 Ah, nimium me ingratũ putas? Oh you thinke mee to bee vngratefull.

16 Volupe est, It is a pleasure.

17 Antiquam tuam venustatem obtines, You keepe your olde pleasant countenaunce.

19 Tu morem antiquum atquè ingenium obtines, You keepe youre olde wonte, and disposition.

24 Harum rerum nunquid dixisti iam patri? Hast thou tolde my father nowe of these matters?

31 Spero hanc rem euenturam nobis ex sentẽtia, I hope this matter will happen as wee would haue yt.

33 Quid isthuc est quod vos agitis? What is this you goo aboute?

35 Nescis quantum hodie profueris mihi, You knowe not what pleasure you haue done mee to daye.

36 Nescis ex quanta ærumna me extraxeris, You knowe

knowe not out of how muche trouble you haue ryd mee to daye.

37 Non hoc imprudens feci, I did this wittingly, or of sette purpose,

37 Ego istuc satis scio. I knowe this well enough.

39 Equidem plus hodie boni feci imprudens, quã sciens ante hunc diem vnquàm, Verely I haue done more good to day vnwares, then I did euer before this day wittinge.

¶ Ex Phormione in the prologue

7 Sibi responsum hoc habeat, Let him take this aunswer.

4 Nunc quid velim, animum attendite, Nowe marke you diligently, what I intende to say or what my meaning is.

9 Adeste æquo animo per silentium, Be yee here quiete, keping silence.

Simili vtamur fortuna atquè vsi sumus, Let vs haue like good chaunce as we haue had.

¶ In the first Acte, the firste Scene.

Amicus summus meus, My chiefest, my dearest, my highest or my best frende.

Heri ad me venit, Hee came yesterdaye vnto mee.

Herilem filium eius duxisse audio vxorem, I here saye his maisters son hath maried a wyfe.

Illa vniuersum abripiet haud existimans quãto

labore partum. She wil take all that awaye by force, not weying w̄ what labour or trauaile it was gotten.

14 Vbi erit puero natalis dies, When the childes birtheday is come.

¶ The seconde Scene.

7 Nescis quo in metu et quanto in periculo sim, You know not in what feare and in how great daunger I stande.

9 Scies modò vt tacere possis, You shall knowe so as you can keepe it secreate.

17 Senem per epistolas pellexit, montes auri pollicens, He hath wōne the old man by letters, promysinge mountaines of golde.

20 Sic est ingeniū, Such is his nature.

22 Prouinciam cepisti duram, You haue taken a hard charge in hande.

23 Mihi vsu venit, It commeth by course to me or it so chaunceth to mee.

25 Cæpi aduersari primò, I beganne to resiste the first.

27 Venere in mente isthæc mihi, These thing came into my mynde.

29 Scisti vti foro, You know what lēgth there f ar eof, you know how to vse ẏ market, how to thē how to make your bargaine, or, you hau sleight to vse such fellowes.

32 Hanc amare cæpit perdite, Hee begāne to l this woman passinge well, vnhonestly.

33 Seruiebat lenoni impurissimo, Shee seruid naughtiest bawde in the worlde.

35 Restabat aliud nihil, nisi oculos pascere, Th

remay

remained no other thinge, saving the feeding of the eyes, or shee must bee in light.

62 Obsecrat vt sibi eius faciat copiã. He requested, that hee mought haue his pleasure of hir.

71 Quid sit denique? What became of it at length?

74 Quid is fecit? What hath hee done?

81 Erit mihi bonum atque commodum, It shalbe good and profitable for mee.

82 Horum nihil refelles, You shall reproue none of these thinges.

83 Mihi paratæ lites, Processe is out against mee.

85 Persuasit homini, Hee hath perswaded the man.

89 Isthuc viri est officium, This is the duty of a man.

89 In te omnis spes est mihi, All my hope is in you.

91 Omitte quæso hunc, Pardon, this felowe I praye you.

95 Quid rei gerit? What doth hee?

95 Non multum habet quod det fortasse, Peraduenture hee hath not muche to geue, or to spare.

96 Imò nihil, nisi spem meram, Yes rather nothynge, but only hope.

97 Senè quoad expectatis vestrũ? How lõg doe you looke for your old man.

98 Non certũ scio, I knowe not the certain tyme.

102 Puer heus, nemon' huc prodit? Hoe boye, what doth none come forth hether?

The thirde Scene.

9 Dum expecto, quã mox veniat, Whilest I looke how soone or when he will come.

14 Tu conijcito cætera, Cõiecture you the residue.

15 Sine sumptu ingenuam, liberalem nactus es,
You haue gotten an honest and free woman wi-
thout cost or charges.
17 Habes ita vt voluisti, You haue it as you would
21 Tu mihi nunc videre fortunatus You seeme an
happye man vnto mee, or I thinke you a fortu-
nate man.
22 Tibi de integrò est potestas etiam consulendi
quid velis, You may e take counsell againe a-
newe what you list, or you may learne a freshe
what counsell you will.
24 Ego in eum incidi infœlix locum, vt neq; mihi
sit amittedi, neq; retinedi copia I poore wretch
am in that case that I can nether holde, nether
let go.

¶ The fourth Scene

1 Nullus es, nisi aliquod iam tibi consilium celere
repereris, You are vndone, vnlesse you now
finde some counsell for your selfe out of hand, or
with speede.
4 Non potest celari nostra diutius iam audacia,
Our foolishe hardines nowe cannot bee longer
vnknowen.
6 Quidnam ille cõmotus venit? Wherefore com-
meth hee in a fume?
7 Quid adhuc mali est? What mischiefe is yeat
behinde?
14 Quam hic fugam aut furtum parat? What run-
ning awaye, or pieuye slichinge doth this felow
goo aboute, or deuyse?
16 Nescio quid magnum hoc nuntio expecto ma-
lum, I looke for a shrewde turne, I wot not
what

what it is, for this message.

17 Domum ire pergam, I will goo forewarde to wardes my home.

27 Reuocemus hominem, Let vs call backe the man.

28 Sta iliccò, Stande, or staye out of hande.

20 Cedo quid portas obsecro? atq; id si potes, verbo expedi, Tell I praye thee what newes thou doest bringe, and dispatche it yf thou canste at a worde.

21 Eloquere, Speake out.

24 Quod ego huic subito exitio remedium inueniam miser? What remedy shall I wretche finde out for thys suddaine myschiefe, or naughtye ende?

32 Si eò meæ fortunæ redeunt, abs te vt distrahar, nulla est mihi vita expetenda, Yf my chaunce come to that poincte, that I bee seperated from you, I desire not to liue.

26 Hæc cum ita sint, tanto magis te aduigilare æquum est, Sithe these matters go so, it is much the more reasonable, or meete ỹ you take paines or bestire you.

28 Non sum apud me, My wittes be skarse mine owne.

30 Si te senserit timidum esse, arbitrabitur commeruisse culpam, If hee perceaue that you are feareful, he will deeme you haue deserued blame or hee will thinke you blame worthy.

31 Quid faceres, si aliquid grauius tibi nunc faciendum foret? What would you do, yf you shoulde do any thinge worse? or if you were dri-

uen

uen to a worse pinche?

32 Cum hoc non possim, illud minùs possem, With I cannot doe this I can lesse doe that.

33 Quid cõterimus operam frustrà? Why doe we spende our laboure in vayne?

35 Satin' sic est? What is it enoughe so? is it well so?

35 Quid si sic? What if it be so?

36 Istuc serua, et verbum verbo, par pari vt respõdeas, Take heede to this, and geeue worde for worde, lyke for like, or quid pro quo.

37 Ne te iratus suis dictis proteler, That in his fume hee dryue thee not awaye wyth hys wordes.

58 Tenes? Perceiue you? vnderstande you?

40 Non possum adesse, I cannot bee present, or I cannot tarye.

47 Tu quod faciam impera, Commaunde mee what I shall doe.

In the second Acte the first Scene.

1 Itanè tandem vxorem duxit iniussu meo? Is it so? hath hee maried a wyfe at last without my leaue?

3 O facinus audax, O bolde enterprise.

4 Quam causam reperient? What cause will they fynde?

9 Preter spem mihi obtigit, It happened to mee vnlooked for.

10 Ita sum irritatus, animum vt nequeam ad cogitandum instituere, I am so vexed, that I cannot

cannot settle my mynde to take aduyse, or counsell.

17 Incredibile est quantum illum anteeo sapientia. It is incredible how farre I passe him in wisdome.

18 Meditata sunt mihi omnia mea incommoda, I haue thought vppon, or cast with my selfe all my mischaunces.

20 Opus ruri faciendum, I must worke, or labour in the contrye.

20 Nihil accidet animo nouum, There shall happen no new thinge to my mynde, or I will not chaunge my mynde.

22 Quid cessas hominem adire, et blande in principio loqui? Why doest thou linger to go to the man and to speake hym fayre at the fyrste?

25 Phædriam video ire mihi obuiam, I see Phedria comming to meete mee.

24 Mi patrue, salue, My deare vncle, god saue you.

26 Satin' omnia ex sententia? What? are al thinges to your mynde?

29 An id succenses nunc illi? Are you angry with him now for that?

29 O artificem probum, O fine workeman.

30 Egone illi non succeseam? What should I not bee angry with him?

30 Ipsum gestio dari mihi in conspectum, I desyre he should come in my sighte.

33 Nihil fecit quod succenseas, Hee hath done nothynge wherefore you shoulde bee angry.

36 Hic in noxia eſt, This fellow is in the faulte.
36 Ille ad defendendam cauſam adeſt, Hee is preſente to defende the cauſe.
37 Cum ille abeſt, hic præſto eſt When he is away, this man is ready or preſente.
37 Tradunt operas mutuas, They helpe one a nother.
38 Probè eorum facta depinxit, He hath very wel pointed out ther doinges.
42 Quod meritus eſt, ferat, Let him ſuffer that hee hath deſerued.
43 Malitia fretus ſua, Truſtinge to his owne wylfulnes.
45 Noſtrane ea culpa eſt? What is that oure fault?
48 Ni noſſem cauſam, crederem hunc vera loqui, Vnleſſe I knewe the matter I would bee lieue this man ſaied the truthe.
52 Ad iudices ventũ eſt, I came before ỹ Iudges.
53 Non potuit cogitata ploqui He could not vtter his minde.
54 Timidum obſtupefecit pudor, Shame did ſo baſhe or amaze the fearfull foole.
55 Ceſſo adire ſenem? Why do I ſtay to goo to the old man?
56 Here, ſalue, Maiſter, god ſaue you.
56 Saluum te aduenisſe gaudeo, I am glad you are come ſafe.
57 Salue, noſtræ columen familiæ, God ſaue you ỹ ſtay of our houſe or the ſuccour of our familye.
61 Quid in hac re facere voluiſti tibi? What mete you to do in this matter?

7 Nihil eſt dictu facillius, Ther is nothinge easier to bee ſpoken.

72 Dixiſti pulchrè, You haue ſayde well.

73 Non ſic futurum eſt, It ſhall not be ſo.

¶ The ſecond Scene.

3 Ad te ſumma rerum redit, The whole chardge reſtethe on you.

6 Tu impuliſti, You did inſtygate or prouoke mee.

6 Sic opinor, So I thinke, I wene ſo I trowe ſo, I ſuppoſe ſo:

7 Iam inſtructa ſunt mihi conſilia omnia, I haue now made redye all deuiſes or counſells.

12 Factum eſt periculum, Tryall was made, they made a tryall.

21 Sapiunt mea quidem ſententia They are wyſe verely in myne opinion.

23 Non poteſt ſatis pro merito tibi referri gratia You cannot ſufficiently be thanked for your deſerte.

25 Tenè aſymbolum venire? That you ſhoulde come without payinge your ſhotte? & you came & payde nought?

26 Ille cura et ſumptu abſumitur, He is cõſumed with care and charges.

28 Prior bibas, Drynke firſte.

28 Prior decumbas, Lye doune firſte

29 Quid iſthuc verbi eſt? What worde is this?

32 Vide quid agas. Take heede what you doo.

¶ The thirde Scene.

8 Ipſum eſſe opinor de quo aiebam, I thinke it is hee of whom I talked, or of whom I ſpake ſo

of

of.

13 O audaciam, O foolithe hardinesse.

13 Me vltrò accusatum aduenit, Hee came of his owne free will to accuse mee.

14 Adolescenti nihil est succenseam, There is no cause I should be angry with the ponge man.

16 Ruri ferè se continebat, Hee kepte him selfe alwayes wellneere in the countrye.

21 Abi in malam crucem, Goe hange, goo clime a gallowes neaste, hence and cuell ethee.

25 Pergin' absenti malè loqui, impurissime? Thou naughty packe doest thou goo on or perseuer to ratle at him in his absence?

51 Primum abs te hoc bona venia expeto, I desire this of you first with your leaue, or by your leaue I demaunde this firste.

36 Redige in memoriam, Call to remembrance, Remember your selfe.

41 Tentatum aduenis, You come to feele or proue.

45 Non te horum pudet? Art not thou ashamed of these thinges?

60 Mihi facta iniuria est, I am iniuryed, I haue wronge doone mee.

64 Num iniquum postulo? Doe I aske that is not reason?

65 Anne hoc equidem adipiscar ego, quod ius publicum est, Indeede may not I obtayne this, which is my right to haue, or which is myne by the common lawe.

72 Haud desinam donec perfecero hoc. I will not leaue vntill I bringe this to an ende.

78 Ipsum prohibeo domo, I forbydde hym my house

house.

81 Sedulo dissimulat, Hee dissembleth verye muche.

83 Benè habent tibi principia You haue good beginning, or you begynne well,

84 Amici inter nos simus, Let vs bee frindes betwene our selues.

84 Egonè te visum aut auditum velim? Wooud I haue thee either seene or heard?

84 Egonè tuam expetam amicitiam; Shall I requeste your friendshippe?

86 Habebis quæ tuam senectutem oblectet, You shall haue one to recreat, or delyght your olde age withall.

87 Respice ætatem tuam, Consyder youre age.

89 Satis iam verborum est, There hath now bene talke enoughe.

The fourthe Scene.

1 Quãta me cura et solicitudine afficit? With howe muche care and trouble dothe hee moleste mee?

3 Mihi in conspectũ prodit, Hee comes in my presence, or in my sight.

3 Saltem sciam quid de hac re dicat, At leastwise I would know what hee sayeth concerninge this matter.

6 Vidétis quo in loco res siet, Yee see in what state the matter is, yee see to what state the matter is brought.

8 Méne vis? Doe you aske mee? would you that I speake?

9 Quæ

9 Quæ in rem tuam fuit, ea velim facias, I would thou ſhould do thoſe thinges, which may bee for your profite.

12 Id impetrabis, You ſhall intreate that, you ſhall obtaine that.

17 Deliberandum cenſeo, I thinke to take counſell. I minde to pauſe a while.

18 Res magna eſt, It is a weightye matter.

18 Num quid nos vis? Would you any thing with vs?

18 Feciſti probè? You haue done very well.

18 Incertior ſum multò quàm dudũ, I am muche more vncertaine then of late.

20 Frater eſt expectandus mihi, I muſte loke for my brother.

21 Quod mihi dederit de hac re conſilium, id exequar, What counſell hee ſhall geeue mee about this matter, that will I followe.

22 Percontatum ibo, I will go to aſke.

24 Ipſum video in tempore huc ſe recipere, I ſee him come hether in good tyme.

¶ In the third Acte the firſt Scene.

1 Multis modis es vituperandus, You are muche to be blamed, you are many wayes blame worthy.

4 Illi conſuleres, ne quid pateretur mali, You ſhoulde ſee to him leſte hee ſhould ſuſtayne, or take any harme.

6 Eius ſpes opeſque ſunt in te vno omnes ſitæ, All his hope and ſubſtaunce conſiſteth only in you.

7 Iamdudum te abſentem incuſamus qui abiris, Wee blame you euen now abſent becauſe you

went

went awaye.

9 Loquere obsecro quonam in loco sint res & fortunæ meæ, Speake I praye thee, in what case myne affaires and estate are.

10 Nũquid patri subdolet? Doth ought any whit greue my father? or doth any thing mislike my father? or as other textes haue it, Nũquid patri subolet? doth my father perceiue any thing?

11 Haud cessauit pro te eniti, He hath not ceased to laboure in your behalfe.

11 Nihil fecit noui, He hath done no new thing.

12 Hac re (vt in alijs) hominem strenuum præbuit, Hee hath shewed him selfe in this matter (as in others) a valiaunt fellowe.

13 Quid is fecit? What hath he done?

13 Confutauit verbis admodum iratum patrem, He hath confuted, ouercome, or vanquished thy wrathful father by talke, or his talke was such that it brought thy angry father on grounde.

15 Sic habent principia sese, So are the beginninges, or in such sorte are the entraunces.

15 Adhuc tranquilla res est, The matter is yet still or quiet.

20 A sua palæstra exit foràs, Hee commeth foorth of his schole doores.

¶ The seconde Scene.

1 Audi obsecro, Harke I praye you.

1 Quin omitte me, But let me alone.

2 Tædet iam audire eadem millies, I am wearie still to heare the some things a thousand times.

3 At nunc dicã quod libenter audias, But now I will tell thee a thing that thou wilt willingly

singly heare.

3 Loquere, audio. Speake I geue eare.

4 Quo nunc abis? Whether go you now? whether now?

4 Nequeo te exorare, vt maneas triduũ hoc? Cannot I intreate thee to stepe these three dayes?

5 Mirabar si tu mihi quicquam adferres noui, I did maruaile if you should bring me any newes

6 Metuo ne quid suo suat capiti, I am afraide he maketh a rodde for his owne arse, or I feare he will plucke all vppon his owne heade.

7 Non mihi credis? Doest thou not beleue mee?

7 Ariolare, Iudge, or gesse thou.

7 Fabulæ, Trifles, toyes, tales.

9 Gaudebis facto, You wyll reioyce when it is done, you wilbe glad with the deede doinge.

9 Somnium, It is a dreame, a tale of a Tubbe.

10 Experire, Trye or proue.

12 Adeon' ingenio te esse duro atque inexorabili, vt neq; misericordia neq; precibus molliri queas, Whatdare you of such an harde & vntreatable nature that you nether by compassion, nor by requestes can bee calmed or appeased?

14 Adeon' me esse incogitantem et imprudẽtem, vt phaleratis dictis seducas me? Thinkest thou mee so heedelesse, and foolishe that thou canst seduce mee with painted talke, or gay termes.

16 Hei veris vincor, Alas I am ouercome with the truthe.

16 Quàm vterque est similis sui, How like eyther of them both is to him selfe?

18 Quid

28 Quid iſthuc autem eſt? But what is this?

25 Quàm indignum facinus? How ſhamefull a deede, or facte?

27 Nequeo exorare vt cum illo mutet fidem, I cannot intreate him to chaunge his promiſe with hym.

30 Obtundis, You burſt or goo through my heade with talkynge.

32 Verba iſthæc ſunt, Theſe are but wordes.

34 Dij tibi omnes quod eſt dignum dent, God reward you according to your deſerte, God ſend you as you are worthye.

37 Da locum melioribus, Geeue place to your betters.

38 Si ſatis commemini, tibi quidem olim eſt dies præſtituta, If I well remember, certainly there was a day appointed you a good while a goe.

39 Num ego iſthuc nego? Doe I deny this?

40 Non pudet vanitatis? Art thou not aſhamed of this lyinge,

42 Itanè tandem facere oportet, What is yt mete now at the laſte to deale thus?

43 Siccine hunc decipis? Doeſt thou deceaue him in ſuche ſorte?

43 Imò enimuero hic me detipit, Yea in deede this felow deceyueth mee.

45 Is me fefellit, Hee hath beguiled mee.

45 Ego iſti nihilo ſum aliter ac fui, I am nothynge otherwiſe to him then I was, I am as muche hys frynde as euer I was, I am no chaungelinge.

47 Mea lege vtar, I will folowe mine owne lawe, I will doe as I liſte, or as I ſee good.

¶ The thirde Scene.

6 Scio equidem hoc eſſe æquum, I knowe verely this is reaſonable.

6 Solus ſeruare hunc potes, Thou onely mayeſt ſaue this man.

9 Sanè herclè pulchrè ſuades, In good ſouthe you geue good counſell.

9 Etiam tu hinc abis? And goeſt thou hence?

19 Quid? ego vobis alienus ſum? What? am I not with you?

19 Dij benè vertãt quod agas, God proſper that you doe, or goe about.

20 Vide ſi quid opis potes adferre huic, See if you can helpe this man any thing.

24 Quantum opus eſt tibi argenti? loquere, How muche money neede you? ſpeake.

27 Aufer te hinc, Get you hence.

28 Opus eſt mihi Phormionẽ ad hanc rem adiutorem dari, I neede Phormio his helpe about this matter.

29 Præſtò eſt audaciſſimè, Hee is here ready at hande very preſumptuouſly.

29 Oneris quiduis impone, Enioyne mee what you liſte, charge me what you will.

30 Eamus ad eũ ociùs, Let vs go to him quickly.

31 Abi, dic præſtò vt ſit domi, Go thy way, bidde him that he be at home in a readines.

33 Num quid eſt quod vobis opera mea opus ſit? Is there anye thing wherein you neede my helpe?

35 Nihil æquè quod faciam lubens, I doe nothing with more good wil, or there is nothing, which I doe more willingly.

36 Qua via isthuc facies? By what meanes wilt thou doe this?

36 Te hinc amoue, Packe hence, get thee hence.

¶ In the fourth Acte, the first Scene.

1 Qua profectus causa hinc es Lemnum? For what cause went you hence to Lemnus?

6 Quid illic, quæso tam diu commorabare? Why did you staye there so long, I praye you?

8 Me detinuit morbus, Sickenes stayed mee.

10 Venisse eos saluos audiui ex nauta qui illos vexerat, I harde of the Mariner, or Shipman which brought them ouer, that they are come safe, or arriued in safetie.

14 Dicendum ordine est, I must tell it in order.

15 Te mihi fidelē esse, æquè atque egomet sum mihi. s. sciebam, I did knowe you to be as trustie or faithfull to me as I am to my selfe.

18 Si spreuerit me, plus quam opus est scito, sciet, If hee dispise mee, he shall knowe more thē is meete to be knowen.

19 Vereor ne vxor resciscat mea, I feare lest my wyfe should knowe this.

22 Scio ita esse, I knowe it is so.

22 Isthæc mihi res solicitudini est, This thing troubleth mee, or grieues mee sore.

¶ The seconde Scene.

1 Ego hominem callidiorem vidi neminem, I haue not seene a man more crafty or subtile.

4 Vix dum dimidium dixeram, intellexerat, I had scarse tolde halfe my tale, but he vnderstode yt.

6 Dijs agebat gratias, Hee gaue god thankes.

8 Hominem ad forum iussi operiri, I commaunded hee should stey for the man at the market.

11 Sed quid pertimui bellua? But what was I a fraide of, beast that I am?

15 Hunc adoriar, I will sett vppon this man.

The thirde Scene.

1 Expecto quã mox recipiat huc sese, I looke that he returne hether out of hand: I looke for hym to come hither very spedely.

5 Venire saluũ volupe est I am glad you are come safe. you are welcome tõ all my harte.

11 Inueni (opinor) remediũ huic rei, I haue found (I suppose) a remedy for this matter.

14 Visum est mihi vt eius tentarẽ sententiam, It seemed good vnto mee to try his opinion or I thought it good to feele his mynde.

15 Prehendo hominem solum. I tooke the man alone or a side.

16 Inter vos hæc potiùs cum bona componantur gratia, Let these matters rather bee ended betwene you with fauour, or good will.

17 Herus liberalis est, et fugitans litium, My master is franke harted, & one that eschueth stryfe in the law.

21 Quid hic ceptat? What doth this fellow go aboute?

23 Iã exploratũ est, That is now perfectly knowẽ.

23 Sudabis satis, si cum illo inceptas homine, ea e-

loquentia

loquentia est. You shall haue enough to doe, yf you beginne with ỹ man, he hath so fine a tonge.

26 Non capitis res eius agitur, sed pecuniæ, Hys matter in question is not for lyfe and death but for his mony.

28 Dic quid velis dari tibi in manum, Say what would you haue geuen in hand speake what wil you take in hande?

29 His desistat litibus, Let him ceasse this prosecutinge the lawe, let him leaue, or gene ouer his sute.

30 Hæc hinc facessat, Let her go hyr waye hence.

30 Tu molestus ne sis, Bee thou quiet, trouble vs not.

31 Satin'illi dij sunt propitij, The gods are fauorable enoughe to him. God dealeth gratiously with him.

32 Si aliquã partẽ æqui boniq; dixeris (vt ille est bonus vir) tria non commutabitis verba hodiè inter vos, If thou speake any point of reasõ (hee is so good a man) that ther shall not be to daye three wordes betwixt you.

34 Quis te iussit isthæc loqui? Who bade you speake these thinges?

36 Non potuit meliùs euenire eo quò nos volumus, Wee cold not better come thether whether wee ment, or whether we would.

36 Perge loqui, Tell on your tale, goe forewarde in your talke.

37 Cedo, quid postulat? Say what demaũdeth he? or, say, what askes hee?

43 Vt ad pauca redeam, ac mittam illius ineptias, hæc denique eius fuit postrema oratio, That I may saye little, and passe ouer his toyes, to bee short, his talke came to this ende.

47 Mihi veniebat in mentẽ eius incõmodũ, The discõmoditie of the same came into my mynde.

56 Ager oppositus est pignori, He morgaged out his ground, or liuing.

60 Pluscula supellectile opus est, Hee needes a little more housholde stuffe.

61 Opus est sumptu ad nuptias, He wanteth money to laye out for the mariage.

64 Impuratus me ille irridet, That naughtye knaue mocketh me.

67 Occidisti me tuis fallacijs, Thou haste killed me with thy guiles, or deceiptes.

69 Quantum potes me certiorem fac, Certifie me as sone as you can.

73 Quæ illi res vortat malè, Whiche matter I playe God may thriue, or prosper but badlye with hym.

The fourth Scene.

1 Quid egisti? What hast thou done?

1 Emunxi argento senem, I haue wipte the olde man from his money.

3 Aliud mihi respondes ac rogo, Thou aunswerest me otherwyse then I aske thee.

4 Opera tua ad restim mihi quidẽ res redijt planissimè, By thyne meane I am come to that state, I may go hange my selfe.

7 Si quid velis, huic mandes, quod quidem rectè curatum velis, If thou would haue any thing well

well seene vnto, geue it this felowe in charge.

11 Iniecta est spes patri posse illam extrudi, My father is in hope she may be put from him.

13 Vxor ducenda est domum, He must marie, he must haue home a wyfe.

18 Tu id quod boni est excerpis, dicis quod mali est, you take or leaue out ꝯ best, & speake ꝯ worst

21 Spacium apparandis nuptijs dabitur paululũ, They shall haue a litle space to prepare, or make ready the mariage.

21 Spacium sacrificandi dabitur paululum, They shall haue a litle while to make sacrifice.

27 Per impluuium decidit de tegulis, Hee fell from the tyles thorowe the water gutter.

29 Vetuit aliquid noui negotij incipere, He forbad hym to beginne any newe matter.

30 Causa iustissima, A very good cause.

¶ The fifte Scene.

1 Quietus esto, Be quiet.

1 Ego curabo ne quid verborum dent, I will take heede they deceiue vs not.

2 Hoc temerè nunquã amittã à me quin mihi testes adhibeã cum dem, I will neuer let this scape out of my hands vnaduisedly, but I wyll take witnes to me when I geue it.

3 Vt certus est, vbi nihil opus est, Howe wary a felowe he is, where it needes not.

4 Ita opus facto est, It must needes be done so.

11 Quid tua (malũ) id refert, What (with a mischiefe) passest thou for that?

11 Magni refert, It skilleth greatly, it standeth me very much vpon.

¶ In

¶ In the fifte Acte the first Scene.

4 Vnde nunc mihi auxiliū petam? Of whom shal I craue aide or succour nowe?

3 Vereor ne ob meum suasum iniuria afficiatur. I feare leste hee should be inturted throwe my perswasion.

6 Vt facerem egestas me impulit, Pouerty caused mee to do it, bare neede draue me to yt.

8 Me animus fallit, aut parum oculi prospiciunt, My iudgement deceaueth mee, or els my sight serues mee not.

21 Nihil est quod verear, There is nothig which I may feare I haue no cause to feare.

11 Ea est ipsa, It is she in deede.

13 Respice ad me, Loke towardes mee.

14 Concede hinc a foribus paululum istorsum, Come hēce from ỹ doores, a litle thitherwarde.

15 Ne me isthoc posthàc nomine appellaueris, Call mee not heareafter by this name.

21 Eho dic mihi, quid tibi rei est cum familia hac? Hoe, tell mee, what haue you to do with this familye?

24 Malè factum, It is euell done.

25 Virginem nuptum locaui huic adolescenti, I haue maryed a maiden to this younge man.

27 Duasnè is vxores habet? What hath hee two wiues?

29 Compositò factum est, It is done for the nōce, or of set purpose.

35 Nunc quid facto est opus vide, See now what is needefull to bee done.

36 Eum iniquo animo ferre aiunt, Men say hee takes it vnquietly, vnpatiently greuously.

37 Per deos atquè homines, caue resciscat quisquam, For the loue of god and man, beware that no man knowe it.

38 Nemo ex me scibit, No body shall know it by mee.

38 Sequere me, cætera intùs audies, Followe mee, You shall heare the residue within.

The second Scene.

3 Nonne id sat erat? Was not that enough?

3 Nonne sat erat accipere ab illo iniuriam? Was not it sufficient to take wronge at his handes?

4 Etiam argentum est vltro obiectum, Yea money was offred him without askinge.

5 Aliquid flagitij conficiet He will bringe some mischefe to passe.

9 Etiámne id dubium est? Is that yet in doubte?

11 Ita faciam vt frater censuit, I will doe as my brother thought.

14 Prouisum est ne hinc abeat, It is foreseene hee departe not hence.

The thirde Scene.

4 Factum volo, I would it were done.

5 Benè parta indiligenter tutatur, Well gotten good he keepeth negligently.

13 Nollem datum, I would it were not greuen or graunted.

15 Ecquid locutus cum ista es? What talke haue you had with this woman?

16 Transegi, I haue gone through with the matter, I am at a point.

16 Quid ait tandem? What sayeth hee at the lengthe?

17 Vterq; vtriq; est cordi, The one is wel pleased with the other, they like eche other well.

18 Deliras, Thou doatest.

17 Isthuc nostra refert? What passe we for this?

19 Nō temerè dico, I speake not without cause.

19 Redi mecum in memoriam, Remember your selfe as well as I, or let vs both call our selues to remembraunce.

20 Vide ne in cognatum pecces, Take heede you offende not your Cosin.

20 Ne nega, Denie it not.

21 Nunquamne hodie concedes mihi? Wil you not at all agree with mee this daye?

24 Ita me seruet Deus, So God helpe mee.

26 Aut scire aut nescire hoc volo, I will either knowe, or not knowe this.

27 Itane paruam mihi fidem esse apud te? What? doe you so little credite mee?

27 Vin' me credere? Wilt thou that I beleue it?

28 Vin' satis quæsitum mihi isthuc esse? Wilt thou not that I serche well for this?

34 Dij nos respiciunt, God doth fauoure, or helpe vs.

35 Quo pacto id potuit? By what meanes could he doe that?

35 Nō satis tutus est ad narrandū hic locus, This place is not very sure to tell any thing.

36 Non filij quidem nostri hoc resciscant volo, I would

would not our children shoulde knowe this.

¶ The fourth Scene.

1 Lætus sum (vt vt meæ res sese habent) fratri obtigisse quod vult, I am glad (in what case soeuer myne owne matters stande) that it hath happened to my brother as he wylled.

4 Cura sese expediuit, Hee hath brought him selfe out of care.

5 Ego nullo possum remedio me euoluere ex his turbis, I can by no remedie or helpe, wynde my selfe out of these troubles.

7 Non me domum reciperem ni mihi esset spes ostensa, I would not retourne home, vnlesse hope were shewed mee, or if I had no hope, I would not goe home.

3 Nunc vna res restat mihi, quæ etiã cõficienda est, There is one thing yet behind for me, which I must bring to passe.

7 Vicissim partes tuas acturus es, You shall doe your parte by tourne or course.

8 Te suam rogauit vt ageres causam, Hee requested you to pleade his cause.

9 Potaturus est apud me, Hee will drinke with mee, or at my house.

12 Vide quis egrediatur, Marke who commes forth.

¶ The sixte Scene.

5 Hominem propero inuenire, I make speede, or haste to finde hym.

6 Num tu intelligis quid hic narrat? Doe you vnderstande what this felowe sayeth?

7 Ad lenonem hinc ire pergam, I wyll goe forward

ward from hence to the baudes house.

10 Vapulabis, Thou wilt bee beaten.

12 Familiarem oportet esse hunc, qui minitatur malum, It is meete that this fellowe bee of our howse, which doth threaten whippinge. Weelyke this man is one of our familier acqueyntaunce, which threateneth whipping chere.

13 Is ne est quem quæro an nõ ipsus est, What? is that he whom I seeke, or not? It is hee in dede.

14 Omnium qui viuunt homo honoratissime, O most honorable man a liue.

15 Sine controuersia a dijs solus diligeris, Without doubte you are only beloued of god.

16 Ita velim, I would so, I wishe so.

16 Qui isthuc credam ita esse? How should I beleue that this is so?

16 Mihi dici velim, I would it were tould mee.

17 Satis ne est si te delibutum gaudio? What is it sufficient, if I make you merye or glad.

18 Quin tu hinc pollicitationes aufer, But hence a way with these promises,

20 Rectá domũ sumus profecti Wee wẽt straight home.

24 Ponè apprehendit me pallio Hee toke mee behynde by the cloake.

28 Suspenso gradu ire perrexi, I went on softlye or with a stalkinge pase.

28 Accessi, astiti, animã compressi, aurem admoui, I drewe neere, I stode still, I held my breth, I harkened, or layde to myne eare.

30 Pulcherrimæ

30 Pulcherimum facinus audi, Heare a noble act.

31 Penè exclamaui gaudio, I did almoste cry out for ioye.

35 Aliquid credito esse causæ, Beleue you ther was some cause, or matter.

36 Me censen' potuisse omnia intelligere extra ostium, intus quæ inter se ipsi egerint? Doe you thinke that I could perceaue all without doore which they did within betweene them selues?

38 Ego quoq; illam audiui fabulam, I also harde the same tale.

40 Recepit se intrò, He retourned in againe.

The seuenthe Scene.

6 Re ipsa repperi, I haue founde it in deede.

7 Nunc gestus mihi, vultusq; est capiẽ dus nouus, I must now take a new kinde of gesture, & coũtenaunce.

8 Hinc concedam in angiportum, I will get mee hence into a corner.

10 Quò assimulaueram ire, nõ eo, I go not whether I made a countynaunce to goe.

The eight Scene

1 Dijs magnas meritò gratias habeo atq; ago, I haue and doe render of dutye most harty thãkes vnto god.

2 Euenêre hæc nobis prosperè, These thynges haue chaunced happe'y to vs, or our lucke hath bene good in these thinges.

6 Nos ad te ibamus, We were coming to you.

8 Quid ad me ibatis? Why were you comming tomee?

8 An verebamini ne nonid facerem quod recepissem

pissem semel? Did ye feare that I would not do that whiche I had once taken in hande?

11 Curaui vt mihi esset fides, I haue had a care for my credit.

12 Estne liberalis? Is hee liberall or bountifull?

15 Ita vt par fuit, As it was meete, or as reason required.

17 Hic dehortatus est me, This felowe did discourage, or will me to the contrary.

18 Quid erit rumor populi si id feceris? What wil the talke of the people be, if you shal do that?

19 Quo ore redibo ad eam quam cõtempserim? With what face or countenaunce shall I come againe to her whom I haue despysed?

34 Non est æquum me propter vos decipi, It is not reason that I should bee deceiued, or disapointed for your sake.

35 Vestri honoris causa, For your honour or reuerence sake.

36 Tantundem dotis dabat, Hee gaue as muche dower.

37 I in rem malam, Goe with a mischiefe.

38 Etiam nunc credis te ignorari, aut tua facta? What doe you thinke nowe? that you and your doinges are vnknowen?

39 Irritor, I am moued, stirred, or prouoked.

40 Fac periculum, Assay, or proue.

47 Quid id nostra? What doth it touch vs?

50 Eam clàm educat, He bringeth her vp priuely.

51 Obsecro, ne facias, I pray you do not.

52 Oh tun' is eras? Ah was that you?

52 Vt ludos facit, How hee mocketh, iesteth or dalliethe.

53 Missum te facimus, Wee passe you ouer, or wee leaue out you.

55 Quid me sic ludificamini? Why doe you so flowte or mocke mee?

59 Quo pacto, aut vnde hæc hic resciuit? By what meanes, or where did this felow know these thinges?

60 Me dixisse memini, id certò scio, I remember I spake it, that I know wel, or for a certainty.

60 Monstri simile, That is monstrous, that is straunge geare, it is a wonder or a thinge to bee wondred at.

63 Emori satius est, It is better to dye.

64 Animo virili præsentiq; sis, Bee of a manly & stoute courage, haue a good harte.

61 Vides peccatum tuum esse latum foras, neque iam id cælare posse te, You see your faulte is brought a brode, and that now you cannot hyde it.

69 Hunc impuratum poterimus nostro modo vlcisci, Wee shalbe able to bee reuenged on this wicked knaue as wee liste our selues.

70 Nisi mihi prospicio, hæreo, If I looke not wel to my selfe, I am in a pecke of troubles, or in a shrewde case.

71 Hi animo gladiatorio ad me affectant viam, They come vpon mee with open mouth, or they pursue mee with desperate mindes.

72 Vereor vt placari possit, I feare hee wil not be quieted or pacified.

73 Ego redigã vos in gratiã, I will bring you into fauour againe, I will make you frindes.

74 De medio excessit, He is deade, he is departed this worlde.

75 Itane agitis mecum? Do you so handle the matter with mee?

76 Satis astutè aggredimini, You geeue the onset very craftylye.

87 Tãtane affectũ hominẽ quẽquã esse audacia? What? was there euer mã of such foolish hardines

86 In id redactus sũ loci, vt quid agã cũ illo, nescia prorsus, I am brought vnto that staye ỳ I cannot tell at all what I may doe with him.

88 In ius eamus, Let vs trye the lawe.

96 Veloculos exculpe, Picke or scratche out his eyes.

96 Est vbi vos vleiscar locus, Ther is some case wherin I may requite you, One day I shall be reuenged on you.

The ninthe Scene.

2 Quid nunc obticuisti? Why did you now holde your peace?

4 Hercle vbi sit nescit, Surely hee knoweth not where hee is.

4 Caue isti quicquam credas, Beware you beleue not this fellow at all.

7 Per gin' credere? Will you yet beleue hym?

8 Quid obsecro huic credã qui nihil dixit? What I praye you shal I beleue this man, which hath sayde nothinge?

9 Delirat miser timore, Hee doteth poore wretche throughe feare.

9 Non temere eſt quod tu tam times, There is good cauſe why you doe ſo muche feare.

12 Factum eſt abs te ſedulò, You haue done all diligently.

14 Non opus eſt dicto. It is no neede to ſpeake it.

14 Scito huic opus eſt, It is neceſſary this man knowe yt.

16 Dij melius dent, God graunte yt better.

19 Proh dij immortales facinus indignum et malum. O god, a naughty, and wicked deede.

21 Ad vxores ventũ eſt, They came to haue wiues.

28 Violentus ferme abhinc annos quindecim illud fecit, Hee did it when he was drounke wellnere fiftene yeares agone.

30 E medio abijt, Hee is gone, hee is deade.

30 Fit in hac re ſcrupulus, There is a doubte made in this matter.

31 Aequo animo hoc feras, Take this patiently, or in good parte.

33 Quid ſperem? What ſhould I hope?

35 An mea forma atquè ætas nunc magis expectãda eſt? Is my beauty and age more to bee deſyred at this preſent?

36 Quid mihi nunc adfers? What do you bringe mee nowe?

36 Quamobrem expectem aut ſperem non fore? Wherfore ſhoulde I longe or hope yt it mought not bee.

40 Redeat ſanè in gratiam, Let him a gods name come in fauour againe.

40 Iam ſupplicij ſatis eſt mihi, I haue punishemẽt enoughe nowe, or I haue had him punished ſuf-

ficiently.

41 Habet, ei quod dum viuat, vsq; ad aurem obganniat, Hee hath a tale to lay in his diſhe, euer as long as hee lyueth.

42 Quid ego nunc commemorē ſigillatim? What ſhould I make mention particularlye?

43 Noui æquè omnia tecum, I knowe all as well as you.

44 Meritòne hoc meo videtur factum? Doe you thinke yt done accordinge to my deſerte?

44 Minimè gentium, Not at all, no in any wyſe.

45 Accuſando fieri infectum non poteſt, It cannot be vndone by blaminge, or findinge of fault.

48 Priuſquam huic reſpõdes temerè, audi, Before you anſwer this felowe at rouers or vnaduiſedly, harke.

53 Quo ore illum obiurgabis? With what face will you chide him?

54 Faciet vt voles, Hee will doe as you will.

54 Iam ſcis meam ſententiam, Now you knowe my minde or aduiſe.

56 Eius iudicio permitto omnia, I putte all to his iudgement.

57 Quod is iubebit faciam, I will doe what hee will commaund mee.

62 Benignè dicis, You ſpeake gently.

64 Me ad cænam voca, Byd mee to ſupper.

65 Eamus intrò hinc, Let vs go hence in.

FINIS.

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